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THE BETTER WAY.

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EDITORIAL.

IBSEN, the poet, thinks the two chief signs of progress manifest in the social life of to-day are the discontent of the laboring classes and the emancipation of women.

THOUGH England, France, Germany, Austria, and Russia pay over a hundred million dollars a year for pensions, the United States pays more than these combined. And yet it is said that "republics are ungrateful."

THE "N. Y. World" says, in this country all rights and powers should be strictly defined by law, and should not depend on the arbitrary decrees of any casual or professional philanthropist, however well-meaning he may be.—It is becoming necessary, both nationally and locally.

FRANCE and Bulgaria are about to lock horns on account of the refusal of the latter to rescind the decree expelling two French journalist from its dominions. Bulgaria's blood is up, and France has a sort of Chilian affair on her hands, which may prove an object lesson for Uncle Samuel.

WARS and rumors of wars seemingly are destined not to reach even a temporary standstill. Now comes the news of a new-year's rebellion in Morocco. British authorities have already taken action to protect British interests in that region, and sent one gunboat to be followed by a battleship.

TO COMPLETE the building of a Buddhist temple, begun over 2,000 years ago, is one of the schemes of Sir Edwin Arnold; and he proposes to raise a subscription in this country to that end. As one good turn deserves another, we suggest that a subscription be raised from the Buddhists to finish up the Grant monument.

THE resurrected Helen of Troy, the relict of Dr. Schliemann, is engaged in the work left undone by her husband; and being of Grecian birth, the mission befits her most excellently. It would be interesting to obtain a glimpse of the psychic forces in connection with the work and thus have the true cause or motive exposed to view which led to the original undertaking.

THE coming Church, says "Unity," will, without doubt, be one for the people, without a creed, but with a purpose; without dogma, but with convictions; without the power of excluding, but with a splendid assimilating power.—If those who have eyes will see, and those with ears hear, they might discover that such a "church" already exists in what is known as Spiritualism.

A REQUEST was made at the recent Roman Catholic Congress in Gallicia to decanonize about twenty of the so-called saints whose names are on the church calender, and among them the noted-for-his-cruelty Torquemada. Whether the deposition of these worthies will moderate their prestige any, or whether their canonization has ever augmented it, is a question for spiritual science to consider.

THOUGH new States may be added to our union, according to the constitution, even by the division of old ones, none can be obliterated again, however small their area or population, or however ridiculous may appear their inherent rights or influence in the nation's Senate. But as it is believed in higher diplomatic circles that it will some day become a question for final decision, relative solutions are already being desired to build on.

FOUR of the men who took part in the tarring and feathering of Julia Beam at Glen Gardner, N. J., as reported in THE BETTER WAY some weeks ago, have been justly found guilty of assault and sentenced to go to jail and to pay fines, the two ringleaders ninety days, imprisonment and $100 fine each and stand committed until the fine is paid, and the other two $50 under the same conditions. The "New York World" was instrumental in bringing this outrage before court. Next!

IN AN interview with a newspaper reporter, Sir Edwin Arnold, among other things, said that he believes with St. Paul that "the things which are seen are temporal and the things which are unseen are eternal," adding the very significant remark, however, which shows that he is not averse to giving a hearing to modern revelation, that "he considered the study of the invisible to be as legitimate as the study of the visible, and feels convinced that there are infinite possibilities on the lines of that study."

IN WYOMING bachelors are taxed two dollars for license to run free of household cares and anxieties. The New York "Ledger" suggests a graded tax—say two dollars for an old, wizened, crotchety bachelor whom no bright woman will marry; five dollars for a middle-aged, fair-looking one, who could with some difficulty become a Benedict; and ten, fifteen, or even twenty dollars for a wide-awake, long-stepping, generous, genial fellow, who would make the best kind of a husband, and knows his value quite too well.

WHILE the past year has exhibited a marked liberalization in nearly all of the Protestant creeds, it closed with a most hopeful sign in favor of a spiritualization or a tendency towards knowing something of the future life, by the people at large. Spiritualism will naturally reap the harvest, and we may look for a considerable accession to our ranks in the near future. Every community should, without delay, form its spiritual society, to meet the demands of investigators that is sure to follow. Strike the iron while it's hot.

IF KEELEY lets out his secret of liberating the energy, which he claims to be enormous, that is stored in the atom, and which, he says, is liberated by a certion vibration that ruptures the envelope in which the molecules revolve, we may shortly realize a revolution in mechanics and motors that will place the utilization of steam and even the latest electrical apparatuses in the shade. Let her go, Mr. Keeley, progress is ever welcome; the human mind is more restless than it was in the past, and consequently needs unceasing revelation to still or pacify it.

ANNIE BESANT, nee Wood, is the wife of Rev. Frank Besant, vicar of Sibsey in Lincolnshire, and brother of Walter Besant, the novelist. Mrs. Besant is a Wood of the family which gave England a Lord Chancellor in the person of Lord Hatherley, and many others of note. A clairvoyant vision is said to have had much to do with her present life. Doubt and a refusal to take the sacrament were the initiatory steps to it. From Christianity to Materialism, and finally, through proof of a hereafter, she has made the rounds and is still in readiness to follow wherever truth may lead.

IN SPITE of Paul's teaching touching the relations of woman to the Church, 5,621 ministers of the Methodist Episcopal Church voted in favor of women occupying seats in the general conference of that Church, as lay delegates, while 5,135 voted against, or retained their faith and standing on the Pauline platform. But the liberals and progressives outvoted the il-liberals and none-progressives by a majority of 466, on a total vote of 10,756. The ringing, soulful voice of that queen of reformers, Mrs. Frances J. Willard, may yet be heard from the platform of a Methodist Conference to the dismay of many ecclesiastical fossils.

CONCERNING the God question, Henry Ward Beecher says: It is of no use to say that a man must be a fool who does not believe in a God. When men say that there is no proof, they are right. There is none except through intuition. I know that there is a God—well, not exactly as I know that it is summer because I feel it; yet, that, perhaps, is as near an illustration of it as is possible, though it is not an analogy. I stand in in the presence of God and of the facts that are poured in upon me. I do not undertake to say it is just so much, but I am in the presence of a power that is not represented by the air, the earth, the water, or any chemical elements. I am in the presence of a spirit that encompasses me, that inspires me, that lifts me out of myself. No human being ever did it. Nature never did it. It is God! Moral intuition is the great evidence of the existence of God."

IF NEITHER of the present political parties represent the public issues, as "Harper's Weekly" declares, their time is up—they have served their purpose—their principles have been inculcated into the nation—the life has gone out of them into the constitution, and these parties have become dead bodies and should be subject to burial as all respectable defunct bodies are. Let us have a genuine Union party—one that forgets all differences between North and South—East or West; and one with a healthy spirit in it, looking only to the welfare of the nation, as a nation or a union of people who are in advance of others, and strictly original in their ideas of progress, law, and freedom. And while we extend a welcome to the world to join us, let us be strictly American and remain true to the first or fundamental principles of our constitution—extend to all, physical, mental, and moral (spiritual) freedom.

W. T. STEAD, formerly editor of the "Pall Mall Gazette," but now publisher of the "Review of Reviews," says in his prefatory word in the Christmas number of "Real Ghost Stories," that, "the time has come when the fair claim of ghosts to the impartial attention and careful observation of mankind should no longer be ignored." He also considers the growing interest in occult phenomena sufficient grounds to publish what evidence can be collated, and at the close says: "It is idle to say that this should be left for experts. We live in a democratic age, and we democratize everything. It is too late in the day to propose to place the whole of this department under the care of any Brahmin caste; the subject is one which every common man can understand. It is one which comes home to every human being, for it adds a new interest to life, and vivifies the sombre but all-pervading problem of death." The last sentence is significant, and experienced mediums will likely attribute that to an inspiration from one of the "ghosts" commented on.

NOT FOR WAR.

Concerning the Chilian question, "Harper's Weekly" says, it is the duty of the press so far as possible to prevent war, and not to instigate it. But there seems to be a disposition in certain quarters in this country to stimulate war with Chili, although the great body of American people know no reason whatever why there should be such a war, and there is certainly no feeling or demand for hostilities. And it is unfortunate that the talk should be co-incident with the completion of our new war-ships. That a party of sailors from a United States ship should have been assaulted by a mob in the streets of Valparaiso is an extremely grave offence, but, as would be the course in this country, the offenders are on trial in the Chilian courts. Should injustice be done or reparation be refused by the Chilian government, or a show of hostile spirit be made, then our government should at once make everything known, and proceed as becomes a great but pacific power. But there is no reason to apprehend such a situation. Chili has no interest in going to war with the United States, and her commercial relations with England would not require such folly; and to suppose that the administration would wish to go to war to rally national support to the administration is to suppose that the latter is driven to desperation, of which there is, however, no evidence.—Be it so. The American people should be foremost in settling disputes by arbitration where it is possible, for war is not a progressive measure. Therefore let us battle with the weapons of the mind and endeavor to conquer by mental force. Where there's a will there's a way.

A flatterer has a venal tongue.

A NATIONAL DANGER.

The attack upon our public school system by Church organizations, notably the Roman Catholic Church, is awakening an intense solicitude among clear thinkers, true patriots, and all lovers of the supremacy of the individual conscience in religious matters.

The genius of this republic is civil and not religious. Anyone conversant with the history of the founding of this republic and the causes which led to it, readily understands why every purely religious sentiment, or expression of religious faith, was purposely excluded in the drawing of "the bill of rights," and in the later draft of the constitution submitted to the people of the thirteen States for ratification.

The Old World, in all its nationalities, for centuries had been under the heel of religious tyranny. The hegiras of the Pilgrims of New England, the Hugenots of the Carolinas, and the Quakers of Pennsylvania were the immediate results of that tyranny. Nearly every nation of Europe had been, or then was, in its civil administration, subject to the whims, orders, or policies of the Roman See. Great Britain had so absorbed the Protestant faith and religious form that its freedom was lost in king and parliament supremacy; the king, while ruling as the executive of the kingdom, became, by virtue of his civil position, the head of the Church. The system so remains to day.

These colonies, thus settled by exiles for religion and conscience' sake, soon brought their civil administrations into subordination to the demands of the Church and its clergy; the Plymouth, Massachusetts, and Connecticut colonies being prominent as well as early examples. Their laws were submitted to the clergy and representatives of the Churches—a third legislative House—before enactment; and woe to the citizen advocating a free conscience through courageous lips, differing or antagonizing the ruling sectarian powers. For thus asserting the supremacy of individual belief and conscience, Roger Williams was banished to the wilderness of Rhode Island, and Mary Dyar was hung on Boston Common. The Church expelled Williams and hung the woman.

These examples of this transfer of the old, creedal, religious spirit of Europe to this virgin civilization of the New World, had its effect in the council chamber of the young, inchoate republic. So careful were our fathers that not even a First-Cause or God was admitted into the constitution; that document being created a purely civil compact, co-extensive with the growth of the republic and interminable.

The States accepting this constitution and becoming parts of the republic, so drafted their own constitutions as to bring them into harmony with the general constitution and with each other, upon a purely civil basis. Nearly, if not quite, every State constitution forbade any interference on the part of the civil power with the freedom of conscience, or the individual right to worship or non-worship, so long as the same rights in another were not invaded.

But as intelligence is a necessity in a government of the people by popular elections, and ignorance a sure precursor of its destruction, each State provided by law and through generous financial plans for the education of its yet unborn future citizens. The public school system is a saving attachment to constitutional liberty. It is purely civil. It must remain so, free from the oppressive and destructive forces of pope, bishop, priest, or Church, of every name, creed, or religious organization, or the very foundation of the liberties of the State are placed in jeopardy. The funds—amounting to scores of millions dollars—must be kept sacred for administration by the State in its civil executive capacity. The schools of the State educate citizens. Their province is not the conversion of youth to any faith, or their education in the tenets of any creed.

Any Church has the right to create schools of its own, endow them with a princely liberality, pay their teachers, and supervise their administration. But the civil school is not within the scope of the powers of the Church, financially or otherwise. Such is the genius of our republican system of government.

But in one or two of the States there has been an attempt—and in part successful—to sequester the public funds devoted to civil education, and turn them into the support of sectarian schools, notably Roman Catholic educational institutions, as in the case of New York State. The dragging of this question from its high position as fundamental to the perpetuity of our republican system of government, down to the low level of political partisanship where it is to be bartered for votes and for the religious influence of a Church, which can and does control voters, is both a disgrace and a menace to the republic.

Each State should place in its constitution an article prohibiting any, every, and all sectarian appropriations of whatsoever kind, or for whatsoever pretense. Twenty-one States now have such an article in their constitutions. Three States, to-wit, Indiana, Oregon, and Wisconsin, prohibit only grants to religious institutions.

The awakening of the popular mind to the encroachment upon the policy of our civil educational system, has led to the organization of a "National League for the Protection of American Institutions." At a recent meeting of the league, the following draft of an amendment to the constitution of the United States was adopted and will be presented to Congress for its action during the present session. The non-sectarian hosts of the country will give it hearty welcome and support. The following is the text of the proposed amendment:

> No State shall pass any law respecting an establishment of religion, or prohibiting the full exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to issue bonds for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any Church, religious denomination or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

THEOLOGICAL DYNAMITE.

Dr. Lyman Abbott, the successor of Henry Ward Beecher in Plymouth Church, Brooklyn, N. Y., has more than startled the theological world. If Dr. Briggs is heretic, what is Dr. Abbott?

On the evening of the 5th inst., Dr. Abbott commenced a series of eight Lowell Institute lectures in Huntington Hall, Boston, before as fine and intellectual an audience as can be gathered in New England. So great was the eagerness to hear the celebrated divine and religious editor, that large numbers had to retire from the hall, standing-room not being attainable.

The "Globe" gives a full abstract of the leading features of the lecture, which was upon "The Evolution of Christianity." He said: "This is an age of ferment and unrest in the religious world—an age of the apparent decay of faith. Per contra, there are nevertheless, many evidences of the revival of faith.

"Never was the religious world more active, more efficient than it is to-day, and if we hold with St. Paul that faith is shown by works, then the nineteenth century is pre-eminently a century of faith. Within the past fifty years philosophy has seized upon a new clue, a new solvent of the dark problems of life. This clue, this solvent, is evolution. All scientific men now accept, or assume as true, the doctrine of evolution. Evolution has given us a new philosophy, a new biology, a new sociology, a new astronomy, a new geology. It will not finish its work until it has given us a new theology! The time has come for all religious teachers to recognize the doctrine of evolution. It is the solvent of the problem of faith. Theology must apply the law of evolution to spiritual as well as material phenomena. Religion is the life of God in the soul of man.

"My purpose in these lectures will be to show that this religious life is a life of continual and progressive change, a life of evolution. My object is not to reconcile evolution and Christianity, but I assume the truth of both. It has been said that Christianity is unchanging. I hold that it is a progressive and changeful religion, and that its creed should be better in the nineteenth than in the sixteenth century. We are to look forward, not backward. It has sometimes been asserted that Christianity is subject to the capricious will of a despot—and not a very benevolent despot at that. I hold that Christianity is subject only to immutable spiritual laws. The progress of Christianity has been due to forces resident in humanity, not to an external force, not even to the 'power that makes for righteousness' until it has become part of ourselves. The force which we call Christianity is a force resident in humanity. Only the application of the law of evolution to the problems of religion will ever solve them. Evolution is the philosophy of progress, not the explanation of the origin of progress. Hence a study of the evolution of Christianity will not lead us to an inquiry into the origin of that force in man which gives rise to spiritual phenomena.

"The doctrine of evolution is the doctrine of the battle-field—of a fight for life, a struggle for existence. It includes deterioration, decay, death. Christianity has been a struggle of spiritual life for existence, a battle of the spiritual with the physical, of the higher with the lower. Christianity is not a pellucid stream flowing from its source to the sea, but its waters are intermingled with muddy currents. Christianity is a civilized paganism, and will always remain so until the paganism in man's nature is eradicated. We find much paganism in Christianity, in its creed, practices, and ceremonies. Christianity is the growth of the life of God in the hearts of men. If we are Christian evolutionists we shall not go back to the Westminster Confession, or to the Thirty-Nine Articles, or to the Nicene Creed, or to Peter's Confession, or to any creed of the New Testament. (Applause)

"We shall not go back to the fourth century for our ideas of the Church of the future. We shall not be surprised to find errors and imperfections in the Bible. The Bible is the word of God, as expressed through the imperfect medium of the human intellect. Nay, we shall not be surprised to find the limitations of human ignorance even in Christ Himself, for Christ was God manifest in the imperfect human flesh. 'What!' the uneducated religious man may exclaim, 'an imperfect religion! An imperfect Bible! Where is your authority to come from?' Truth is not in a book. Truth is in the heart and the mind, and the book only communicates it from one mind to another. It is often said that theology is not, and can not be, progressive, while all other sciences are. But the Bible sets the face of man toward the future and fills him with hope. The Bible is not so much a revelation as a means of revelation. Evolution and redemption are only two words for the same thing, or, in other words, redemption is evolution in the spiritual realm."

Note the startling and truthful statement: "Evolution will not finish its work until it has given us a new theology," "theology must apply the law of evolution. It is the solvent of the problem of faith." "Christianity is a progressive and changeful religion, and its creed should be better in the nineteenth than in the sixteenth century," "the force, which we call Christianity, is a force resident in humanity," "Christianity is a civilized paganism." "If we are Christian evolutionists, we shall not go back to the Westminster Confession, or to the Thirty-Nine Articles, or to the Nicene Creed, or to Peter's Confession, or to any creed of the New Testament." Such a radical voice as that out of the very citadel of creedal assumptions fairly takes our breath away!

The vigorous blows administered at those creedal assumptions concerning the Bible will give the persecutors of Dr. Briggs pause. Dr. Abbott puts Dr. Briggs in the rear, and steps to the front. The Church must now meet him upon his advanced ground. The whole battle will be waged substantially, over the closing sentence of the abstract, for the learned preacher has moved up to the plane of the spiritualistic philosophy in the statement that "evolution and redemption are only two words for the same thing, or, in other words, redemption is evolution in the spiritual realm." We shall look for the full printed text of the lecture with great interest.

The bog of Allen, Ireland, is the largest unreclaimed bog, covering nearly a quarter of a million acres. The heating power of peat is about half that of coal, and it forms a very valuable article to the poor Irish peasant.

Written for The Better Way.

WHAT IS "SPIRITUAL LIFE?"

Reviewed by James G. Clark.

Julian Hawthorne and Rev. Minot J. Savage discuss in the "Arena" for May the following question: "Is Spiritualism worth investigating?"

Mr. Savage thinks it is, and in one of the clearest and most dispassionate articles I ever read on the subject, gives his reasons. He not only answers Mr. Hawthorne, who takes the negative side of the question, but he leaves the latter not so much as a "pillar of stone" upon which to wearily rest his head while he wipes away his perspiration at the close of the contest. I wish, however, to consider one of Mr. Hawthorne's propositions. He wants to know if Spiritualism has resulted in an "increase of spiritual life." He denies that it has, and for this reason, and not because he doubts the phenomena, thinks it not worth the while to investigate.

It might not be in order, perhaps, for Mr. Hawthorne to give his definitions of the phrase "spiritual life." As he fails to do this and yet claims that there has been no increase of the quality since the advent of Modern Spiritualism, I take it for granted that he means that there has been no perceptible increase of religious profession and ecclesiastical form and ceremony in the past half century. In this he is doubtless correct.

Mr. Hawthorne will, I think, agree with me in the statement that in Christian civilizations, at least, the spiritual life of the people must be measured by the extent to which they practically live, the spirit and the doctrines of Jesus of Nazareth. If these mean anything they mean simply the introduction and continued existence on earth of the kingdom of heaven—of genuine human brotherhood.

True, they may mean still more than that in some other sphere of existence, but here—where Mr. Hawthorne and the rest of us now live and gather our data—they either mean that emphatically and essentially or they are nothing but "glittering generalities," or as a greater and better authority than Mr. Hawthorne has strangely expressed it, they are "sounding brass and tinkling cymbal." To properly estimate the uses of so-called Modern Spiritualism along the foregoing lines, which are certainly the only rational and available ones and the only ones that are really worth considering, so far as our "mortal coils" have any vital interest in the matter, we must go back forty three years and contemplate the condition of the Christian world at that period from a humanitarian point of view.

The professed followers of Christ had, for centuries, been quarrelling and fighting over their different creeds; in fact, had not long since quit torturing and murdering each other for the salvation of men's souls and for the glory of God, while the Christ spirit was comparatively smothered, if not exiled, by religious forms and rituals, and when the spiritual life and instinct were effectually "cornered" by ecclesiastical syndicates, which claimed a monopoly of the Son of Man and of heaven itself, and which stamped as "Atheists" and as "accursed" all who did not bear some Church trademark and quench their thirst from some "moss-covered, iron-bound bucket" of a creed.

At that time the "divine right" of a white man to own the bodies and to sell the babies and outrage the wives and daughters of the black man, even to murder them if he choose, "because they were his money," was hardly questioned anywhere in the United States, save by a few abolition "cranks, agitators, and fanatics," who were in most cases kicked out of the Church as infidels and innovators and for being truer to the spirit of the Great Teacher]than were a majority of their fellow-saints who claimed a controlling interest in the grace of God and in New Jerusalem.

If those clean-lived, clear-brained, and sympathetic reformers—Buchanan, Savage, Bellamy, and B. O. Flower—who are doing more for the world's regeneration and enlightenment than all the New England orthodox clergy are doing, had lived and labored then in Boston, along their present campaign lines, the latter would have held prayer meetings over them and politely requested God to "put a hook in their tongues and to "paralyze them, as they asked Providence to do by Theodore Parker.

This is a fair picture of the spiritual life of those good old days and, if I mistake not, even our greatest American romancer—Mr. Hawthorne's honored and immortal father—was on the majority side and not, like Lowell, Longfellow, Whittier, Garrison, and Phillips, lifting his voice and pen in company with the little army of martyrs and in behalf of the slave. One chief reason of this was the Churches—and the outside world, which, of course, was totally depraved and unqualifiedly damned—were dead in practical Atheism and ritualistic]Materialism.

The former were absolutely ignoring an ever-present spirit power and depending altogether upon the letter of tradition, while the world took it for granted that everybody outside the creeds were in a "lost condition," a proposition hardly disputed then because it had for centuries been ding-donged in the sinner's ears until the ear-drum had ceased to respond to any other spiritual message.

It is an indisputable fact in the history of Methodism (although Christian Materialists like Rev. Dr. Bulkly, of the "N. Y. Christian Advocate," don't relish it) that John and Charles Wesley, the greatest evangelical reformers since apostolic times, perhaps, were so deeply impressed with the "spiritual manifestations" in their own father's house that they went forth in their work with a zeal peculiar to themselves and which could only have been kindled and inspired by a practical demonstration of a conscious and continued existence of life beyond the grave.

The manifestations in the Wesley home gave these men an abiding faith in immortality that nothing could subsequently weaken or disturb. And when a year ago I read in a discourse on Spiritualism, delivered in Long Beach Chautauqua Assembly by that sturdy Methodist, Rev. Selah Brown, whom I very much love and admire, a passage like this: "I would that every spiritual medium could be sent to prison." I wondered if he included the Wesleys. It is becoming more and more evident that the highest human development is not possible save through a receptivity which at least opens the doors and windows of mind and soul to the influx of spiritual and inspirational forces, and that these forces, to be really effective, must be recognized, not as apart and remote from us, but as around and within us.

For instance, we can read of terrible accidents in which hundreds or thousands of lives are lost in far distant lands and remain unexcited and calm, but let such a catastrophy happen within sight or within a few miles from our homes and every nerve and every sympathy is thrilled. And so the average mind may be told in an every-day manner of a God and a Christ, and of friends who have died and gone far away into the remote spaces somewhere—and yet fail to be spiritually quickened and stirred with a living faith. We may honestly think we believe under such circumstances and yet lack the warmth, and hence the power to make alive our social and spiritual relations, such as a sense of close contact and presence naturally kindles.

Well, the Church and the so-called secular world lacked this sense of spiritual measures and presence fifty years ago. True, there were isolated exceptions at that time among Christian teachers—men like Rev. Dr. Frisney, of Oberlin, and of abolition fame—but they were rare.

And this was why Christians could—honestly, as they imagined—talk and sing Christ, while in the main denying in their daily lives by which alone they could be timely judged, the vital lesson and spirit embodied in the Sermon on the Mount. Modern Spiritualism came—no matter how—and its office was to convince us that the dear ones we loved were not dead and far away, perhaps, forgetting us in some celestial circus, one of whose chief features, according to Johnathan Edwards, was to "look over the battlements of heaven to behold lost sinners writhing in hell," but were so related to us that they might come to us, not necessarily and always by direct communication, but often by impression, and help us in our trials and make us understand by words, "uttered not yet comprehended," that we are not alone and never can be, though the Church and all the world may forsake us. It came as all great revolutions do, when most bitterly needed. And with it came a re-affirmation of the religious idea that we make our heaven and our hell as we travel through life and that we can not acquire or shake them off on a short notice, as we would change an old suit of clothes for a new one. And this logical idea scuttled Johnathan Edwards' hell and twisted the "integrity of Calvinistic doctrine" beyond all recognition, so that its own gloomy father would not know it now by sight.

And in proportion as it did this it re-emphasized, warmed, and quickened into new life the doctrine of the brotherhood of man, which is the soul of the beatitudes, until to-day those essentials of Christianity, which have outlived dogma, and around which even the Churches themselves are uniting as never before, and as a matter of self-preservation are living, burning entities among all classes, except perhaps among the disciples of Dives and of Ward McAllister.

If this is not an increase of spiritual life, pray what is it? When Mr. Hawthorne denied that Spiritualism had resulted in an increase of spiritual life, and when Rev. Selah Brown in his lecture at Long Beach, Cal., proclaimed that it had "done no good in forty-three years," the former was gauging spiritual life by long public prayers and "vain repetitions," and the latter was trying to weigh and measure "good" as men weigh codfish and measure calico by the pound and yard. Dear Brothers Selah and Julian, there is just where "you do greatly err." Modern Spiritualism, like all great forces of mind and soul, is illusive and subtle in its operations.

It can well say to you and your disciples: "They reckon ill who leave me out, when me they fly I am the wings." More than all other influences combined it has been a silent, potent liberator of the human intellect and of the religious instinct.

All the spiritual chaos, the eccentricity, the frauds, the abuses, and mistakes that have accompanied it were but the necessary surface incidents to the breaking away from old moorings and restraints which were chaining society down to the prison limits of mental and spiritual childhood. In order to be true to its mission to throw out and break up the old ice-bound, materialistic egotism pervading the Churches and secular literature and society, and to bring into the common human consciousness a clearly defined sense of continued and intelligent existence after the death of the body, it had to be non sectarian and absolutely democratic and universal in method and application. Otherwise it would have proved itself, not of God, but of man. And, naturally enough, to this very quality of universality is chiefly due the separate and combined enmity of the Churches toward it. There is probably not a sect in Christendom that would not welcome it with open arms if it would only become an obedient servant and proclaim the peculiar tenets of that sect as the only way to salvation. Indeed, the Roman Catholics who believe in the guardianship of saints and the Seventh Day Adventists, who accept without question or doubt the "communications" that come through the mediumship of Ellen White, of Battle Creek, Mich., are already working the phenomena of "spirit control" for all they can derive from it for proselyting purposes. But to be divine it had to be without respect to persons, caste, and sect. And while the practices of its numerous and various followers have been largely contradictory and chaotic, the doctrines proclaimed by its representative teachers and organs have been in harmony with those announced in the Sermon on the Mount.

I have yet to find a strong spiritualistic speaker or writer whose utterances have a molding and controlling influence among Spiritualists that is not a fearless, earnest, and intelligent champion of the people in the discussion of the industrial and all other questions where equal rights and human brotherhood are involved.

But how is it in the "evangelical" ranks where an outspoken and brave humanitarian preacher or layman are exceptions? "By their fruits ye shall know them." Yet it is not fair to apply the same iron rule to the two parties.

Being an "eclectic" in social, political, and religious matters I never allow the spirit of caste, partisanship, or sect to exercise any control over me, but endeavor to apply the democratic idea to every relation in life. Hence my acquaintance includes hundreds, if not thousands, of the clergy of all denominations, and my love and respect for them is at least equal to that which I entertain for any other class or profession. The radical reformer who has no organized constituency to represent—to either please or offend—can act with all the individual freedom of a hunter going forth, gun in hand, to shoot hawks, buzzards, and wolves whenever he may find them. In other words, his mission is that of agitation and iconoclast and there is plenty of work for him, while the mission of the Christian preacher and pastor is that of "shepherd" as well as spiritual teacher. Certainly, under the reign of our present piratical, industrial system, which comes nearest to filling the "personal devil" bill of anything I can name, the Christian pastor is a necessity. He is expected to watch the interest of a "flock" composed of all grades, minds, and conditions, many of them negative characters, some of whom perhaps have been rescued from saloon-keepers and other social wolves that are still hungry to overtake and devour their escaped victims. These must be kept together and made to feel at home and in harmony with each other and with their higher natures. And a pastor to answer this demand must be a conservator rather than agitator.

When, in addition to this, we consider the fact that the Church is now a "popular" institution, and for this reason has come largely and at the inevitable cost of spiritual life under the influence of mammon, whose disciples use it for personal ends, we have no right to expect ministers over any other class to sacrifice their living and the temporal welfare of their families on the altar of abstract principles. Like the rest of us, they are composed of common "mind and matter," which cost money to feed and support.

The best of our "treasures are in earthen vessels" that are liable to break at a given strain or pressure, and it is doubtful if our reform vessels would, if places were changed, hold out any better than the gospel ones do. Nevertheless, it is a general impression among the clergy that when the kingdom of heaven comes down and takes up its abode among the people without asking permission of the priests and Levites it ceases to be "spiritual life."

If Jesus himself had not denounced the scribes and Pharisees, but had eulogized and flattered them, they would no doubt have elected him High Priest instead of murdering him. As it was they villified, spit upon him, and flogged and crucified him because he was lacking in this so-called spiritual life. The Christian Church has itself been indirectly uplifted and quickened by the Spiritualism which its ministers abuse and misrepresent, and of which so many laymen seem to be afraid. To Christian institutions, no less than to the secular world, it has been a spiritual "chinook" wind sweeping over a frigid land, changing ice and snow into living, running waters. And though much of the water has been muddy and turbulent and filled with the released, old time dirt and rubbish that had been frozen into outward order and respectability by the religious type and form of past generations, it was far better that it should be in liquid form and in motion than in a condition of obstruction and death, where it had so long lain at the expense of spiritual life and expression.

Spiritualism set all humanity inside and especially outside of the organized Churches to thinking, talking, and singing of spiritual things without regard to the lines of creeds, party, nation, race, or "authority." In short, it has been the mightiest agitator of mind and soul that the world has known for hundreds of years. This, of itself, proves the divinity of the movement, even though ninety-nine hundredth of what its friends claim for it should be relegated to the realm of delusion and fraud.

Having no organized or formulated creed, as it can not consistently have, it gets no credit for its subtle, everywhere present power and influence upon the secular and religious thought and literature of the age. It has prepared the world for a better and more rational understanding and interpretation of the Christ proclaimed, but misunderstood, in the creeds.

Even though many of the Spiritualists deny the historical and personal Christ, they are nevertheless quite as much as orthodox Christians guided and inspired by the Christ-spirit, and though not constantly chanting, "Lord, Lord," are no doubt more acceptable to the Great Teacher than many who profess much, but lack the spirit of love. Let us all strive to reach those elevations from whence we can discern and understand the harmony of the "Many in One." Those who abide forever in the valley can only realize the existence of the two mountains that bound their vision. Those who climb to the "signal stations" of broad human charity may discover a thousand peaks, of which they never dreamed, all of them the children of the same infinite mother, pointing with white index fingers to the same "House of Many Mansions" and crowned with the smiles of the same father.

Reported for The Better Way.

LABOR AND CAPITAL.

A LECTURE BY THE HON. A. B. RICHMOND.

Think not, then, that labor degrades the man or woman who does it, for it does not. It has civilized the globe, made the world a garden, and the wilderness to bloom and blossom as the rose, and every drop of sweat that falls from the brow of the laborer is set, a shining pearl, in the chaplet of God's approval.

And what a change has come over the farmer's home, even in my short recollection. When a boy I used to go into the houses of the fathers and mothers of some of you now present, and there I used to hear the hum of the spinning wheels, great and small, where now I would doubtless hear the music of the organ or piano. In the early morn of my boyhood Chanticleer's shrill note was mingled with the sound of the flax-break and the blow of the scutching-knife. Those ancient fossils are now only preserved as curiosities to be exhibited at county fairs and exhibitions; while the hand cards, with which our grandmothers carded their wool, seemed to be as ancient as the remains of the mammoth or mastodon.

And, oh, the fashions of those ancient days. What amount of money do you think it would take to hire one of our modern belles to go to Church dressed as our mothers used to dress? What, impossible, what preposterous bonnets they used to wear! How different from the little hat, about the size of a postage-stamp, that is jauntily stuck upon the back hair of a modern beauty. How well have our maidens learned the fact that if a city is not to be set in a valley, nor yet a candle lighted and put under a bushel, much less are rosy cheeks and bright eyes to be concealed in the impenetrable depths of the Tuscan bonnets of our ancestors. Why, only place the cheery lips of modern beauty deep in the recesses of grandmother's bonnet, and they could as safely defy a lover's kiss as the marines in an iron-clad monitor can bid defiance to the shot and shell of an enemy.

But I think I rather like the change, old as I am; for while it doesn't seem to me that the girls of to-day are any prettier than their mothers used to be, yet we can see more of them, which is some consolation at least. While the farmers' daughters of to-day have inherited the virtues of their mothers, they are better educated, and if they do not understand the mysteries of the spindle and distaff, yet they know full well how to make home attractive by the thousand-and-one little arrangements of taste and comfort that are to be found in every household; while their brothers, whose embrowned hands can guide the plow or swing the cradle in the field, are, by education and culture, fitted for a position in the legislative halls of the country. Such is American society to-day, and how different from the nations of the East.

At the Philadelphia Centennial Exposition I was sitting on our office porch one afternoon, overlooking the grounds, and in conversation with one of the French Commissioners, when he said: "Monsieur Richmond, where are the peasantry of your people?"

"There they are," said I, pointing to a group of well and fashionably dressed people. It seemed a father, mother, and three daughters. I was sure they were from the country, for I saw the clover-bloom on the cheeks of the maidens that no cosmetic could imitate, while the independent look of the father and mother said plainly, "we own our farm, and the flocks and herds on its hills are ours; we have money in bank, stock in a cheese factory, and owe no man a cent.

"There," said I, "are the peasantry of this country; but they are the rulers also. Undoubtedly that old gentleman rules the politics of his township, the old lady rules him, and the girls rule the old lady."

"*Sacre Dieu*," said the Frenchman, in surprise, "I would like to live under such a government," and to this day I don't know whether he meant the girls or the government of the country. "But," said he, "how do you tell the difference between the working men and women in this country and the ladies and gentlemen?"

"Why," said I, "there is no difference. Here labor is honorable, the laborer worthy of honor, in direct proportion to the personal integrity, independence and capacity of character that go with it. In this country we have but two classes, those who never earn a dollar that they spend, and those who never spend a dollar they do not earn; and this latter class are the ladies and gentlemen of America."

Yes, in America, the laboring man is the true gentleman. From his brain spring those ingenius devices that make iron and steel take the place of human limb and muscle—the countless thousands of labor-saving machines originated in the thinking brain of the men who earn their bread by the sweat of their face, as God commanded in the morning of creation. Intellect and true worth depend not upon the hereditary greatness of ancestry, but belong as well to the poor man in the laborer's humble garb as to the man of wealth, clothed in purple and fine linen. And in a country where, in the language of Abraham Lincoln, the government is "for the people and by the people," the rights of the people must be respected.

Labor in this country is a great power. It moves and supports the nation; it is the nervo-vital force of our body politic. It thinks as well as executes. It is the life blood that runs through all the veins and arteries of our political system, and when the laboring men of this country duly appreciate their power and learn to use that power in a proper manner, they will rule this country, not by mob violence; not by the torch of the incendiary; not by a lawless disregard of others' rights, and an appeal to arms; but by a just and proper exercise of their right as free-thinking men at the ballot-box. Yes,

There is a weapon firmer set
And surer than the bayonet
A weapon that comes down as still
As snow flakes fall upon the sod,
And executes the freeman's will
As lightnings do the will of God;
And from its power no bars nor locks
Can shield us—'tis the ballot box.

In this country the relationship which exists between capital and labor is so inanimate, the obligations so mutual, that neither can live and prosper without the other. Without labor capital would lie dormant, and without capital labor would be idle. Capital wishes to increase and multiply; labor desires employment that it may live. Why, then, should there not be perfect harmony between them? These relations find an apt illustration in an old-fashioned clock which, in our boyhood, ticked so audibly behind the door in grandfather's kitchen. The wheels and hands will represent the laborer and artisan, weights the capital connected with the machinery and suspended thereto by a cord, while the pendulum is the agent of the law of gravity that regulates the movements of all.

Now, suppose the wheels and hands should get impatient because they were always busy at work and in motion, and should say to the weights: You idle, bloated bondholders, why do you remain all the day idle, while we have to work all the day long? And see, too, we have ever to support you, for you hang upon us like an incubus, and do nothing to support yourselves. But we will be your slaves no longer; we will strike for better pay, and if you don't accede to our demands we will cut the cord that connects us, and you will go to the bottom.

Now, may not the weights reply: My good fellows, reflect a moment. What would you do without us? Is it not the weight of our capital that gives life and motion to your machine shops up there? How could you move but for the influence we exert over you? If you cut the tie that binds us, who will furnish you the motive power? You can no more live without us than we without you. If the cord that binds us should be broken, we would both sleep the sleep of death, and while we lie prostrate and idle, the spiders will spin their webs among the wheels of your silent machinery. You sustain us, it is true, but through every thread of the cord that binds us together do we impart to you the power to live and move. Take care, then, what you do, for if you once sever the tie between us, neither your hands nor our power unassisted can again unite us.

And now, says the pendulum, which well represents the law, why all this discord? While you laborers in the machine shops may go too fast, your weights may go too slow. I will adjust the difference between you. If the weights require the wheels to go too fast, I will reach downward and by my influence stop the unjust demand, and if the wheels get idle and go too slow to meet the proper requirements of the weights, I will reach upward and adjust the difficulty, so that each one of you shall do your duty, and by the regulating power, which I possess in nature's inflexible law, I will see that your mutual obligations are respected. And this is just what our country needs for the future; a pendulum for our clock: a law that will protect both capital and labor. And that law must be just in its enactments, and certain and sure in its execution, for without just and equitable laws no nation can prosper. Laws that protect the poor and weak from the oppressions of the rich and strong; laws that secure to capital the full enjoyment of its rights, and does equal and exact justice to all, regardless of color or condition, rank or position.

A country whose laws forget the poor and remember the rich, is a living violation of God's command. And a country that can not protect all its citizens from mob violence and the torch of the incendiary, deserves not the fealty of its citizens or the respect of the world. Laws must be obeyed to guarantee safety to the citizens, and the law-breakers must be taught that in this country, "Though justice may move with leaden feet, yet she strikes with an iron hand." "The law," says an eminent English divine, "is that science whose voice are the harmony of the world, and whose seat is the bosom of God; the greatest is not beyond its power or process, and the humblest not beneath the reach of its protecting arm."

It is our pride and boast as a nation that we are peculiarly a law-abiding people; that we are sincerely attached to the institutions of our country. The late war of the rebellion has proved the fact that a government based upon the affection of the people is the strongest form of government that can bind a nation together; while the speedy suppression of the late riots has clearly demonstrated that even in a republic the arm of the law is stronger than the arm of man.

Our institutions are the pride of our people; our flag commands the respect of all nations. We inherited these from our fathers, who first asserted man's equality and right to be free, and God grant that the glorious legacy bequeathed to us, may be transmitted an undiminished and untarnished inheritance to our children.

A STORY OF THEODORE PARKER.

A story of Theodore Parker's early life, which is said to be authentic, and was related, indeed, by Mr. Parker himself, was that when a boy about twelve years of age, he was at work one day on his father's farm near Lexington and suddenly a venerable man stood by him. His silvery hair and flowing beard impressed the lad as somewhat unusual and for some time the aged man walked along by him, talking to him earnestly of all that it was possible for a boy to become and to do in the world. It made upon the boy a lasting impression and he repeatedly affirmed that the hour became to him a conscious date in life, one that stimulated all his latent force and aspiration. On inquiring as to whence the stranger came no one could tell. It was a country neighborhood, where any visitor attracted attention, and as no one but the lad had seen him, he came in after years to believe that his visitor was of supernatural origin.

LITERARY.

The "N. Y. Truth-Seeker" has a new dress and is improved generally.

The Freethinker's Magazine for January is a superb number. Enlarged to eighty pages, a new dress, printed with new type. A new full-page portrait of Col. Ingersoll constitutes the frontispiece. "One World at a Time," by Judge Waite, is the leading article. Ingersoll gives us "The Church of the Future." Thaddeus B. Wakeman presents a most interesting biographical sketch of James Parton. There are many other valuable articles. Price twenty-five cents.

The new book, entitled "Profit and Pastime," or "The Industrial Club Declaimer," recently published by the Vincent Bros. Publishing Co., of Indianapolis, Ind., surely is a beauty and at the same time a most timely publication. Our industrial clubs all suffer for a want of social and literary entertainment; so much so that they often lose their attraction for those most wanted. This new book is beautifully illustrated and is chockful of poems, readings, plays, dialogues, declamations, and, in fact, everything calculated to amuse and instruct both young and old, while through its 320 pages it never loses sight of the underlying principles of social and moral reform. Prices: Paper cover, fifty cents; library cloth, gilt edge, and stamp, $1.25.

Reported for The Better Way.

MATERIALIZATION.

DANIEL COONS.

Following is a spirit message given through Prof. J. Clegg Wright while in trance, on the subject of "Materialization," previous to a seance for the materialization of spirits through the mediumship of Mrs. M. E. Williams, at the Sunday evening services at Carnegie Hall, New York City, December 27th, 1891.

THE MESSAGE.

Being entranced, Mr. Wright said: "I wish it understood that I am an intelligent being aside from this organism, and know what it is to live and to die. We are all the product of nature, the children of nature, and naturally, you are all here eager for phenomena. But it is highly necessary to have something to intervene between you and your desires, and as I am that something, I will try to explain to you what I know of materialization, and those of you who have studied this matter, will understand me. Matter lies beyond the sense consciousness. By sense you can not know what matter is. You can know what sense is. If you take matter in the lump, or in its parts you have matter. Size has nothing to do with matter. No man ever saw an atom, and yet it exists. We know it exists, while with you it is a supposition. I define an atom of matter to be a point of energy, those who have studied Euclid know that a point has no space.

"Matter is liquid and gas, the difference between visible and invisible matter is vortex motion. I must build phenomena from atom. All objects which you see are built from mechanical action. Everything in nature has mechanical power, and it is thus seen. Every living thing in nature is built from atomic materialization. Law is not power in this connection; it is this mechanical power under the law which gives the atom force. This power or energy is actually the action, and under certain rules mechanical builds up a form.

"The soul is an atom not like another atom, it has power to aggregate to itself atoms. The soul is a body-maker; the unconscious tissue has by soul action become a body. The simple action of a blood corpuscle is purely mechanical, and therefore globules gave an individual mechanical motion of their own, and the bodies of all living creatures are made up of millions of these atoms.

"This mechanical action is not a part of the soul, but the soul action. Consciousness is not soul, but the soul must precede consciousness. You are conscious when there is a soul relative. The consciousness could not develop a hand, and the soul must do this by mechanical action. If will can come into contact with an atom, then the spirit can acquire a body. The will has this power under direction of the soul to lift and carry objects, the mind thus has the power to change the location of matter, and this control of matter by mind is what builds up a body. I throw a thought, it cannot be seen, but when it strikes your brain, it causes mechanical action, all action is a mode of motion, and when a spirit approaches a medium, it doubles this mechanical motion and thus produces a temporary body.

"You are now standing on the brink of great discoveries, the time will come when a man can carry in his vest pocket energy, force enough to carry him twenty miles. Let me say, friends, from the domain of another sphere, man is ever marching onward, ever advancing, ever gaining in knowledge and perfection."

THE SEANCE.

It being understood that the evening was to be devoted to a seance for full-form materialization by Mrs. M. E. Williams at the close of the remarks by the opening speaker, Mrs. Williams stepped to the platform, and after a few pleasant words, requesting harmony of thought, and honesty of purpose on the part of the audience—which consisted of at least 250 persons—she took her seat in the cabinet, which was a simple frame covered with dark red muslin, and occupied the rear of the platform in plain view of the whole audience, and the lights were lowered. Forty-five forms came out to greet their friends, and at five different times there were two forms out at once. The forms were both male and female, properly appareled and all sizes, from the small petite form of spirit Bright Eyes, to that of a large full-grown man, with full beard. To the writer came brother Wm. R. Tice, former treasurer of Lake Pleasant Campmeeting, who was very sceptical in regard to materialization during his mortal life, but he now assured me he knew it to be a fact.

Mr. Tice was a large man, and his form was a perfect representation; and when I announced his presence (he having called me to him), saying that it was a perfect representation of Mr. Tice, the spirit at once came again—having dematerialized in my presence—and corrected me, claiming that it was not a representation, but the man himself.

There was always sufficient light during the seance to distinguish the pencil marks on my note-book, it being impossible to reduce the light, as the hall is furnished with light buff Holland shades, which only serve to modify the electric street lamps.

Mrs. Williams public seances, like those in her own home (232 West Forty-sixth Street), are a grand success, and are another evidence of the growth of popular sentiment, and consequently of the powers of the spirit friends to manifest their presence.

Reported for The Better Way

A SPIRITUAL SEANCE.

MRS. M. HATCH.

While psychic researchers are wearily hunting spiritual facts, and charily endorsing what Spiritualists, in many instances, have long ago relegated to second-hand phenomena or as not of sufficients worth to interest them anymore, experienced participants in the cause of Spiritualism are enjoying, through the better conditions they can offer to mediums, higher and better, and what may be relatively termed marvellous manifestations of a spiritual or psychic nature—among them that extraordinary phase known as materialization or the taking on of a temporary material form by the spirits of departed loved ones, and in which form they are enabled to converse with their mortal friends at circles held for this especial purpose. A medium, however, who possesses the gift, so-called, of furnishing the spirits with the necessary forces, emanations, or whatever term may be yet given to these substances, to build up this temporary physical body, is always indispensable to such a circle, and one of the purest and best in Malden, Mass., is Mrs. H. C. Staford.

At one of her recent seances, at which Mr. William Johnson of Cleveland, O., Mrs. Annie Lord Chamberlain, a well-known medium herself, Mr. George Stratton, the musician, my son Guy, and I were invited, some manifestations worthy of being recorded, took place. After the doors of the room were locked to prevent ingess or egress, and consequently disturbance; the lights subdued to a hallowed condition, the medium took her seat in the little cabinet, erected for the occasion. But hardly was she seated, when the circle was apprised that the spiritual forces were at work and had already effectuated results. "Rosebud," her control threw aside the cabinet curtains and greeted the company in words of welcome. She momentarily closed the curtain, and upon again throwing them aside, two spirits stepped forth—the former and Lucy Gray, the spirit artist. The latter advanced to the table some distance from the cabinet, took from it a porcelain plate (one of the articles placed there for her manipulation, as it is customary where spirits have, at previous seances ordered certain erticles for their especial use or need),held it up to the light to show that it was free from mark or spot, and then took a stand in the centre of the circle—however, never allowing the plate to become unexposed to the view of the sitters. Then kneeling down she made a few passes over the plate and laid it on the floor. Arising she said, "Please, do not touch it," and retired to the cabinet for renewed energy, which had to be drawn from the unconscious medium inside. But in a moment she returned, kneit down beside the plate, traced her fingers over it as if drawing, and then held it up. It exhibited a three-quarter view of a bust-picture of a lady, with the names of Angie and Rosebud under it, and the whole tastefully ornamented with the sprig of a rosebud, forget-me-nots, and leaves. The whole process of drawing and finishing this work of art did not exceed seven minutes.

After this manifestation, spirits of all sizes and description came forth from the cabinet in rapid succession, giving names and stating facts by which to identify themselves to their mortal friends present. And to prove that they were spirits and not mortal confederates juggled into the room (as some skeptical reader will perhaps begin to surmise by this time), they began to appear from other parts of the room as well—suddenly coming up from the floor between the chairs of sitters; from under the chairs themselves and sitting in the laps of their mortal friends; some appearing as suddenly on the table and gradually vanishing again. It was a perfect carnival of ghostly visitors; and to prove that it was all of a tangible order, one spirit took two pair of closed slates from the table, placed them on his thumb, whirled them around, and during which writing could be heard going on inside of the slates, verified by examination and finding that both pair were filled with spirit messages.

Doesn't all this read marvellous? Well, it may seem so to those who have never attended a materializing seance; but "greater things than these" have been done; are being done, and thus not disturbing to the experienced; and experience is knowledge—not belief. Proper investigation, carried out consistently and with patience, leads to it. Go thou and do likewise.

Written for The Better Way.

WONDERFUL MANIFESTATION OF SPIRIT PAINTING.

W. G. DOBIE.

Those who live on theory have very little use for practical facts when demonstrated to them. The following facts which we present to the many readers of your valuable paper, who take an interest in all the phenomena in its various phases and are always glad to hear of any new manifestation through which the cause of spirit-return can be proven to the world, show that there is no death and that what the majority of people call death is a birth; birth into a higher and nobler existence. But to a description of the seance.

Mr. Kroeger, a well-known and highly respected citizen of Allegheny City, Pa., is a true and earnest worker in the cause of Spiritualism. He had been told through several mediums to whom he applied within the past four years, to see if he could obtain a picture of a deceased friend that it was not possible to obtain it through any known public medium, that he would meet in private life a medium through whom the picture could come. At this time the medium we are about to speak of (Mr. Whyte), and through whom the picture was to be produced, was not in this country, neither had he ever met or known Mr. Kroeger, or any of the ladies or gentlemen comprising the circle. Mr. Kroeger had received intruction about six weeks ago to make a strong box large enough to hold a sixteen by twenty inch canvass; there was to be a small square opening in the lid, and that strongly glazed and fixed from the back, strong hinges and clasp, and also to procure a Yale lock, it being desired that the seance should be under strictly test conditions.

Monday, December 14th, at eight p. m., the following persons gathered at the rooms of the medium in Allegheny, Pa.: Messrs. Kroeger, Dobie, Kohn, Conner, Green, Sherds, Cowel; Mrs. Kroeger, White, McBane, Palmer, Woods, Miss Cowel and Mr. Whyte, the medium, making the fourteenth. The canvas and box were critically examined by each individual present, and all were satisfied that everything was beyond the possibility of fraud. The canvas was placed in the box with suitable brushes and paints, the box was then securely locked,the and keys were sealed in an envelope and given to Mr. Dobie, with instructions that they should be placed in his fire-proof safe. The medium was then entranced and the circle informed that in three sittings the picture would be completed. The other evenings chosen for sittings were Friday the 18th and Monday the 21st. The first evening the medium had placed slates on the table, hoping there would also be paintings produced on them. But in that we were disappointed; we were informed after sitting some time, there would be nothing on slates, owing to all the forces being required to be concentrated on the canvas. At our second sitting, our circle being very harmonious, we were gratified at the result; two very beautiful landscapes painted on the slates in less than three minutes each, one being a daylight scene, the other a moonlight. We should state that the slates at the commencement of the seance were passed to each individual in the circle to be magnetized by holding them between their hands. The first one was held by Mr. Dobie over his head in a perpendicular position; in about two minutes lights were called for and nothing found on the slate. The light was then extinguished, and in less than three minutes, light was again called for, and the daylight scene was found on it, the slate never having left Mr. Dobie's hands, the second was obtained in like manner over the head of Mr. Conner. After a short time we were informed by the entranced medium that the canvas in the box was partly finished, and we then understood why the glass had been left in the lid, for through it we saw the eyes and part of the face of a most beautiful looking lady of about eighteen; so life-like did it look that many insisted it was a materialized face in the box.

On Monday, our third and last sitting, we were again fortunate enough to obtain two landscapes on slates, if anything better than former ones. A rather curious incident occurred during this sitting, an old-fashioned cut hand-mirror lying on a table near the circle, was taken and placed above the head of Mr. Kohn, and in about two minutes a beautiful spray of lilacs was painted around it. The medium then stated the picture was completed and desired Mr. Dobie to produce the keys, which were found to be in the same condition as when placed in his custody. With beating and anxious hearts we gathered around the box, it then being opened, we were gratified and astonished to behold the spiritual face depicted there. Mr. Kroeger immediately recognized the likeness of his spiritual friend.

The motive, given through the medium, for the production of the painting was not that idle curiosity should be gratified, but as an evidence of the immortality of the soul, and that, not alone by words, but by works could our spirit friends demonstrate unto us these truths, and if the work now accomplished would lead to aspiration to a higher life, their efforts would not be in vain.

We should also mention that when the box was opened, each brush was found broken in two, and the paints all used up. One feature of Mr. Whyte's seances is, that he receives no remuneration, and the slates and other articles painted are given to the ladies and gentlemen comprising the circle as souvenirs of the occasion.

WHAT SPIRITS TEACH.

To the question, "What conditions or observation are best calculated to quicken and unfold the spiritual faculties of man?" by an investigator, the following reply was given through Mrs. M. T. Longley, while in trance, at the "Banner of Light" public seance:

"The spiritual qualities of man are best unfolded and quickened into expression by the cultivation of the finer faculties, the suppression of selfishness, and the exercise of that broad charity and sympathy which looks to the welfare of our kind, even though it be granted at the expense of our personal feeling and comfort.

"The spiritual qualities are love, sympathy, justice, and, indeed, may be summed up in the one word 'unselfishness.' These qualities tend toward the purification of the entire man, and when well developed lead him into the paths of righteousness and peace.

"One who is spiritually unfolded is the reverse of a carnal-minded man. He is aspirational, reaching out in thought and desire toward the higher conditions of life. He will not seek for personal aggrandisement at the expense of any fellow-creature, but will desire to see his brothers and sisters in the human family placed in a condition of comfort and happiness, even though it be to his own personal discomfort and disadvantage.

"Our correspondent might say to this that it is impossible for one always to pay such attention to others as to live a purely unselfish life. We do not ask it of him. What we mean by the exercise of unselfishness in this connection is the subjection of self personally and purely to the higher desires and aspirations of life. Self-protection requires man to took after his own comfort and convenience to a certain extent. The exigencies and responsibilities of family life also call upon him to exercise his powers in gaining a livelihood for himself and those dependent upon him. This is natural and proper; and yet one may so far transcend the natural and proper qualities in this direction as to crowd his neighbors to the wall in his mad search for wealth or for personal influence. He may so overlook the rights of his neighbors as to have little thought or care for them as long as he himself can win in the race.

"A spiritually minded man will have thought and care for his neighbor's welfare as well as for his own. In trying to assist another while pursuing the journey of life and gaining its experiences, he will feel the love-element of his nature enlarging and flowing freely forth unto his kind; he will perceive a quality of harmony, peace and good-will going out unto others which of itself is a spiritual attribute manifesting its power through external ways; and thus, by living in accordance with the golden rule, and doing unto others as he desires to be done by, he will furnish the finest and best condition for the development of his spiritual powers and faculties that it is possible for life to afford."

HIS DEATH FORSEEN.

A painfully interesting story is given on the authority of C. F. Fleet of No. 26 Grosvenor road, Gainsborough, England. He swears to the authenticity of the facts. The detailed story is full of the tragic fascination which attaches to the struggle of a brave man, repeatedly warned of his coming death, struggling in vain to avert the event which was to prove fatal and ultimately perishing within the sight of those to whom he had revealed the vision.

The story in brief is as follows: Mr. Fleet was third mate on the sailing ship Persian Empire, which left Adelaide for London in 1868. One of the crew, Cleary by name, dreamed before starting that on Christmas morning, as the Persian Empire was passing Cape Horn in a heavy gale, he was ordered with the rest of his watch to secure a boat hanging in davits over the side. He and another got into the boat when a fearful sea broke over the ship, washing them both out of the boat into the sea, where they were both drowned. The dream made such an impression upon him that he was most reluctant to join the ship, but he overcame his scruples and sailed.

On Christmas eve, when they were nearing Cape Horn, Cleary had a repetition of his dream, exact in all particulars. He uttered a terrible cry, and kept muttering, "I know it will come true." On Christmas day, exactly as he had foreseen, Cleary and the rest of the watch were ordered to secure a boat hanging in the davits. Cleary flatly refused. He said he refused because he knew he would be drowned, that all the circumstances of his dream had come true up to that moment, and if he went into that boat, he would die. He was taken below to the captain, and his refusal to discharge duty was entered in the log.

Then the chief officer, Douglas, took the pen to sign his name. Cleary suddenly looked at him and exclaimed, "I will go to my duty, for now I know the other man in my dream." He told Douglas, as they were on deck, of his dream. They got into the boat, and when they were all making tight a heavy sea struck the vessel with such force that the crew would have been washed overboard had they not clung to the mast.

The boat was turned over and Douglas and Cleary were flung into the sea. They swam for a little time and then went down. It was just three months after he had dreamed of it before leaving Adelaide.—N. Y. Press.

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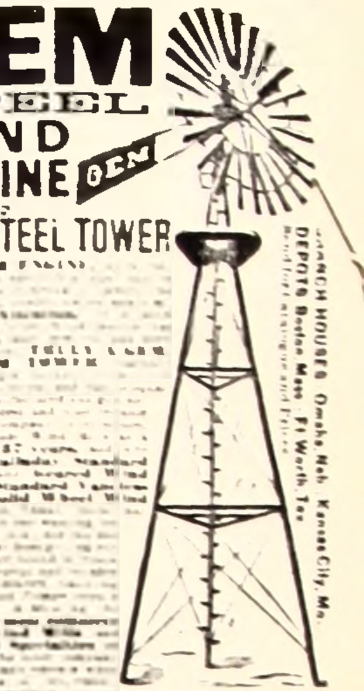

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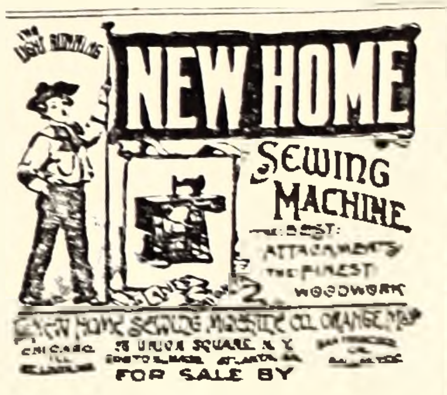

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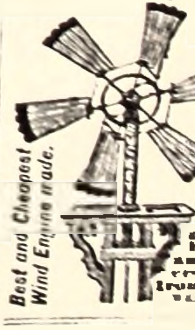

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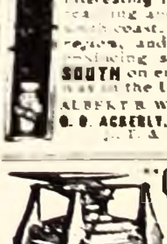

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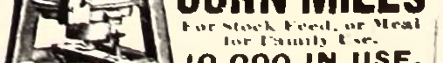

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Written for The Better Way.

MATERIALISM IN DISGUISE.

PROF. J. R. BUCHANAN.

There are some small typographical errors in my essay on this subject which certainly require correction. The word "creator" should have been "location"—reading thus: "The word matter means that which occupies space, excluding other matter, and has a location, a form which may be definite or indefinite, a magnitude and a reality which can be conceived." Creation has nothing to do with the definition. Location is an essential characteristic of matter, which distinguishes it from spirit. Spiritual forms may be located, for they partake of the essence of matter, but spirit is not limited by locality.

"A biogenesis does not exist" is the reverse of my assertion, that "abiogenesis," or generation of life without a preceding life does not exist, which is the doctrine of the ablest scientists, and was formerly asserted as a matter of science by the leading Materialists. Huxley, although he has since like some other ultra-Materialists gone into fanciful speculations about life originating somehow in protoplasm. But such doctrines are nothing but speculation and the spiritual truth that matter never originates life by itself has been demonstrated by the most critical experiments.

The pseudo-spiritual talk about atoms disintegrating and combining again "for the express purpose of increasing their life-force in order that their own innate intelligence may have a more perfect expression," as if they were intelligent beings, is altogether too silly to find a place in spiritual literature. We might as well speak of the eagerness and courage with which a projected brickbat seeks its mark and stops when it is satisfied that it has done enough damage.

Take from the earth the sunshine, which is immaterial, and its own internal heat which is also immaterial, and not an atom in the globe would ever change its place except as the entire globe would continue its movement around the sun and around its own axis, by that law of matter, *inertia* which forbids that it should ever change its existing condition by its own power alone.

"If all these energies were withdrawn matter would be dead and inert. Matter in its perfection can exist without them" was reversed as published, by changing "can exist" into "can not exist," which would contradict the whole purpose of the essay.

The "cold and ingenious pictures" of Edgar A. Poe should have been "bold and ingenious fictions." It is necessary to correct the foregoing typographic errors, as they tend to make my essay ridiculous and liable to just criticism.

The baseless supposition that matter holds in itself all the powers which it derives from force, in its forms of caloric, magnetism, electricity, and light, and from the life of the spirit world, destroys all substantial psychic science and substitutes the most delusive imaginations. It is a retrogression to the ignorance of twenty-five centuries ago. Whether matter or spirit is the Lord of the universe—whether matter can produce spirit and God or spirit power can create and destroy matter has long been settled in human intuition and demonstrated by science also, but the final and unanswerable demonstration was given when the first materialized form appeared and disappeared, demonstrating that solid material bodies could be produced by spirit power and could be dissipated into apparent nonentity in spite of the stubborn opinion of all the colleges to-day that matter can neither be created nor destroyed—in which they are as much benighted to-day as were the colleges in the time of Galileo, governed by the ancient followers of Aristotle, and unable to recognize the truths of astronomy.

I refer to the materialization of human forms, which is continually in progress, but equally decisive are the innumerable examples of writing and painting, done without brushes or pencils, leaving permanent oil-paintings produced without paint.

It is over ten years since a fresh oil-painting, representing an ancient Jewish saint, appeared upon a cardboard held between two slates in my hands (the medium sitting several feet away), which required a month to dry or harden. And yet after such demonstrations in every civilized country, Spencer and other so-called philosophers and all the colleges persist in their ignorance and oppose in every form of virtue the cultivation of psychic science and the mediums who give them an opportunity of acquiring knowledge.

It is now just fifty years since I demonstrated at Louisville, Ky., by experiments on the human brain that intercourse with the spirit world was possible, and during these fifty years I have stood almost solitary and alone among college professors in the cultivation of psychic science, which now numbers a vast host of followers, the majority of whom are eminently rational, while a few are given over to fanciful illusions, for the long reign of Church orthodoxy and blind faith has deprived a large portion of the human race of the power of reasoning upon all supernal subjects.

But the ultimate and magnificent triumph of spiritual science and spiritual religion is as certain as was that of geography and astronomy, and the noblest literary work being done to-day is that of the spiritual press, which is bringing to the millions the knowledge of the higher civilization, which our ascended friends would bring us. He who publishes a spiritual paper and he who promotes its circulation are social benefactors, and he who knowing the truth of Spiritualism fails to sustain a spiritual press is a defaulter in a positive obligation.

To neglect the spiritual press thus is like closing one's front windows, for it is only through the press that we can see what is going on in the world at large and how industriously our ascended friends are trying to enlighten us. To refuse to listen to them and co-operate with them is one of the meanest forms of selfishness and it sometimes assumes the beggarly form of borrowing a spiritual paper occasionally instead of subscribing and helping to sustain the spiritual press which enlightens the world. Every Spiritualist who is not in the bonds of absolute poverty should assign a respectable percentage of his income to sustain the work of progress and enlightenment.

Written for The Better Way.

NOTES OF TRAVEL.

HON. A. B. FRENCH

Having just completed a brief lecture tour in Western Pennsylvania and New York, I beg leave to report the condition of the cause in the cities I have visited.

My first stop was at Meadville, Pa.; there I was most hospitably entertained by A. Gaston and wife. Mr. Gaston is known to the Spiritualists of the central States as the genial president of the Cassadaga Camp Association. His untiring and unselfish interest in the progress of the camp has won for him a host of friends. But to meet him and his amiable wife in the home can but strengthen the appreciation of all who know him. His business interests are large and extensive, and while he devotes to them an untiring energy, he never loses sight of the comforts of home life or the interests of the cause so dear to us all.

Mrs. Gaston is a most beautiful example of an heroic soul struggling under great bodily affliction. While borne down by the weight of physical infirmities, her soul seems clear as a summer's night and she impresses one as already living in the clear sunlight of that spiritual world to which we are so rapidly hastening. She is no doubt under the fostering care of unseen guardians who help to make her soul luminous and the hours of life peaceful and calm.

As soon as I had rested from my journey on Sunday I set out to find the Hon. A. B. Richmond, who has not only met the "Goliahs" of the Seybert Commission and dealt them death-dealing stones, thrown from the sling of his brilliant intellect, but fired the hearts and raised the hopes of every Spiritualist by his eloquent voice and pen.

I found him alone in his office sitting in his easy chair, and like "Robinson Crusoe" on the island, "monarch of all he surveyed." Indeed, he is a monarch in his palatial law office, his subjects are law books, the most extended and varying, comprising all the legal lore of the nation. Medical works and reports covering every nerve, vein, artery, and muscle of the human form. Everything in the realm of ornithology, so that he can readily trace the color and beak of birds, their power and rapidity of wing; works upon chemistry, the study of which has made him as familiar with the gaseous region as the child with the face of its mother. Astronomical books, so extensive and varied that when he tires of earthly things he can go out into the star-lit heavens, study the blushing face of Venus or the freckles upon the ruddy face of Mars, play with the rings of Saturn, or swing in the gorgeous chariot of the sun. When our illustrious friend tires of the hosts of heaven he has geological books to lead him down through the stratas of the earth into the fiery heart of the world. When worlds and science fail to amuse him he has only to turn in his easy chair to enter the realms of discovery and look over the models of all quaint inventions the genius of man has brought forth to conquer nature. In fact, when all these fail he has the world's poets, artists, and literati at his side and can commune with them as unreservedly as friend talks to friend.

Who would not rule in an empire like this? Who would not rather sit upon a throne of his own creation and hold converse with the living universe than indulge in the cheap gossip of society? Is it any wonder that Mr. Richmond seeks and enjoys his solitude? And yet no man is more kind and genial to those he respects than is he. His interest in the cause of Spiritualism does not in any way abate, and his pen and voice is always ready to defend it. Let us hope the years of his life may be long lengthened, that the world may receive the ripe fruit of his knowledge.

On the eve of the 13th I lectured in the Unitarian Church, which was filled to its full capacity. The pastor, professor, and choir treated me with the utmost cordiality and expressed themselves as having greatly enjoyed the lecture; the press also treated me with the utmost consideration. This is a significant fact if we will pause to consider it. The free Church and free press of to-day are ready to receive the most advanced thought if presented with becoming dignity and due respect for others.

The opening of the Church for the lecture was due to the effort of Mr. Bemis, a devoted Spiritualist and a man of fine culture and literary attainment. Mr. Bemis belongs to the more conservative and constructive class of Spiritualists. He feels, as does thousands more of our people, that it is better to build than to destroy. He would embellish for the world a new temple rather than indulge in the cheap work of tearing down an old one. He also wields a graceful and versatile pen, and I hope the readers of THE BETTER WAY may be favored with his gifts.

From Meadville my next stop was in Butler, Pa. Here I met a most agreeable surprise. Until very recently nothing in the way of public lectures or meetings has been done for our cause.

About a year ago Mr. Wm. J. Rodgers, a young man of the city and a Liberalist in thought, became convinced of the truth of Spiritualism. He at once set himself to the task of introducing the philosophy of Spiritualism to the citizens of Butler. A course of twenty public lectures was inaugurated and tickets sold. The Church at once attempted to defeat the work. As soon as he would hire a hall the parties would come to him and rescind the contract by reason of the pressure brought to bear upon them, but our friends were not to be thwarted in their work in this manner. They at once procured the third floor in a block and fitted up as neat a hall as it had been my pleasure to occupy in many years.

My lecture on the 15th upon "Prehistoric America" was one in the regular course, and although the night was dark and the rain fell in torrents, a good audience greeted me. Others are to follow, among whom are Lyman C. Howe, Hon. A. B. Richmond, Henry Frank, Mrs. Colby, and others whose names I did not learn. Thus the good work goes on in Butler, and with such earnest and untiring workers as Mr. Rodgers and others its success is assured.

My next stop was at Jamestown, N. Y. Here I found a new society just organized, with E. W. Sprague as president and Mrs. Clara Watson as secretary. Mrs. Watson is quite extensively known to the Spiritualists as a most able lecturer and a lady of rare refinement and culture. She does not accept lengthy engagements away from home, but in her own field of labor none perform their work better than does she. Her tender words upon funeral occasions never fail to pour oil upon the wild waves of bereavement. The press of the city always gladly accept her contributions.

I lectured on the eve of the 16th in the Independent Congregational Church, of which the Rev. Dr. Townsend is pastor. He attended the lecture and spent an hour with me at Mrs. Watson's. He is a broad cultured and most genial man. Like Dr. Thomas and Prof. Swing, he has outgrown the narrow limits of orthodoxy. He stands in a free pulpit, untrammeled by any narrow creed, and gives to the world his broadest and best thought. He is most fraternal with all Spiritualists and Liberalists. Intellectually a giant, he impresses me with the heart and simplicity of a child. All true Spiritualists should bless him for his noble work in liberalizing the human mind. The new Society of Spiritualists has every promise of success.

The 17th found me in Bradford, Pa., a most stirring little city, surrounded by barren hills and oil derricks on every side. Here I lectured two evenings with most excellent success. The friends have recently organized in Bradford to carry forward the good work. Others are to follow me, among whom is W. F. Peck for the month of January.

My stay in Bradford was made most pleasant by Mr. Barber, the secretary, and Mr. Wilson, an attorney of the city, who is president of the society. I found in Mr. Wilson a most refined and cultured gentleman and shall hold in grateful remembrance his personal kindness.

Wherever I have been THE BETTER WAY is a most respected and welcome guest. It is building wisely the new temple beneath whose spacious dome each way-worn mortal may find solace for its sorrow and hope for the future. Thus the good work goes forward and Spiritualism is enlightening and re-vivifying the thought of the age.

GREETING.

At the beginning of this new year let us resolve that we will sustain our spiritual publications and other literature, and thus forward a movement which will not only enrich our own souls, but help a divine cause. Our secular papers, though gradually growing more liberal, are still ready to ridicule Spiritualists as an ignorant, deluded class and to manifest a top-lofty patronizing air toward them, although they have already started some of the greatest movements of the world, and although their principles have been sanctioned by many persons of a scientific and literary standing, compared with whom the editors who thus sneer are but children. Is it not pleasant, in the midst of the cares and trials of this world, to have a messenger brought to our doors every week with tidings from the immortal life into which we shall all so soon be ushered?

THE BETTER WAY comes to us, sparkling with many fine ideas and full of items of progress from all quarters, and all this at a price which is immensely small, so to speak, or at least several times less than its real worth. Every wide-awake person should help it with subscriptions or advertisements, or both. You may have other papers, spiritual or otherwise, that you would like to take. All right, take them; but take this paper also, for every large mind should take several papers, and thus better keep pace with this wonderful age. I wonder if there are not persons who say they can not afford to pay even the dollar a year, which THE BETTER WAY costs, and yet who will spend several times this amount for tobacco or other hurtful matters of appetite. The thought is too distressing to dwell upon. Wishing all of you a new happy year I remain your friend, etc. E. D. BABBITT.

NEW AND HIGHER DEVELOPMENT.

To many there is coming the light of the spirit in a noble and powerful manner, which is transforming their organization, giving them health and buoyancy of spirit and conferring on them a grand power of intellectual expression and soulful spirituality. We have seen several striking examples of this of late, one of which was on Monday evening at the reception, when a lady exhibited a most gratifying evolution from her previous state and was in open clairaudient communion with kind spirit friends, and her mind teems with beautiful thoughts of a literary and instructive character.

Another lady that we have known for some years has given attention to her health under clairvoyant advice, with the result that she has become rapidly developed as an inspirational writer and speaker. She says: "I could not have believed it possible. The words flow from pen and tongue almost without my will, and as a gentleman said after an address I gave, 'Every word was gospel truth.'"

It should be noticed that these developments often follow a season of illness and depression, by which old elements are thrown off and a new life takes its place in the front rank. Hence the great importance of physical laws in spiritual development, and also that an intellectual aim and moral motive be ever held before the mind as a leading aspiration. The time is at hand when all the self-seeking, professionalizing talkers will be quite superseded by a class of free teachers who will lead on the minds of all to seek the light for themselves. This will put an end to the self-seeking and sectarian squabbles of mercenary speakers and their trafficking employers. No man shall need to teach his brother, saying, Know the Lord, for all shall have the light of spiritual knowledge.—Medium and Daybreak.

What! only $1 a year! Yes, sir. THE BETTER WAY is on a boom, and can afford to give the best paper for the least money. Try a three months' subscription and convince yourself of that fact.

NEWS ITEMS.

Four forthcoming books are to have Bernhardt, Langtry, Patti, and Mary Anderson as authors.

Mrs. Frances Hodgson Burnett has founded an asylum for newsboys in London, in memory of her dead son, Lionel, the original of Lord Fauntleroy. The place is named Lionel's Home.

Six hundred Indians, composed of members of the tribes of Otoes, Iowas, Kaws, and Poncas, are indulging in ghost dances at Red Rock in the Cherokee Strip. The whole tribe of Pawnees are dancing a short distance from Red Rock. The latter have bought $1,000 worth of presents for the Messiah.

There is a provision in the rules governing the Salvation Army that no soldier shall marry outside the ranks. Disobeying this rule lays them open to dismissal, and in any event effectually bars such a member from ever becoming an officer. This is causing great discontent among the faithful, who do not fancy holding before them the ironclad rules laid down in the "Pamphlet" governing courtship, while whispering sweet nothings to their chosen ones.

Mrs. Adam Wuchter, of Whitehall, seven miles from Allentown, Pa., whose strange experience as an involuntary faster created such widespread interest during the summer and fall of 1890, is still alive, apparently having subsisted 686 days without swallowing a morsel of solid food and a considerable portion of that time without tasting even liquid nourishment. She is now blind, bedridden, paralytic, and wasted to a shadow. She began her fast on April 4, 1890.

Miss Mary J. Fancher, who is better known as "Mollie" Fancher, is very ill at her home, 160 Gates Avenue, Brooklyn, and it is said that her remarkable career is nearly at an end. She has been bedridden, paralytic, and blind for more than twenty-five years, owing to injuries received by a fall from a horse car. The only nourishment she has taken during that time has been in liquid form. She is famous for her clairvoyant powers. Notwithstanding her afflictions she has been the proprietor and actual manager of a fancy goods store for many years.

Senator Peffer has introduced a very sweeping measure in the interest of freedom of trade by a bill that is to prohibit dealing in options and futures, and the formation of trusts and combinations, and to punish conspiracies against freedom of trade. The bill also declares every article in general use to be carried from place to place in the United States and sold without interference by individuals or combinations (except where the article in question is prohibited by the State). It also makes it a felony, with fine and imprisonment, to interfere with the freedom of transit of articles in order to influence prices.

A former brother deacon of a Congregational Church in Newcastle, speaking of Mr. Stead's Christmas number of "Review of Reviews," said his daughters had read it and were disappointed. Asked why, he said they expected to find the usual novelistic tales of these uncanny, supersensuous nonentities, but Mr. Stead's "ghosts were all real." Poor young ladies! like many another who may, notwithstanding the editor's premonition, con the record, they discover it is still true that "Truth is stranger than fiction," and that Mr. Maskelyne (with his crude mechanical imitations) is not without real originals from which to borrow his profitable exhibit of ghost hallucinations.—Two Worlds.

The monument to Theodore Parker in Florence at last stands in its place. An address was delivered at the unveiling by the U. S. Consul to Greece, the Consul at Florence presiding. A friend writes us that the stone is not large, but in excellent taste, with a medallion head of the preacher, the work of W. W. Story, who also contributed a poem. Miss Grace Ellery Channing, granddaughter of William Ellery Channing, removed the veil and a more appropriate choice could not have been made. About fifty Americans were present. Mr. Parker's grave was covered with white chrysanthemums and planted with a spray of ivy brought for that purpose from James Freeman Clarke's Church, and which is meant to train on a trellis over the stone.

SOME PHYSIOLOGICAL FACTS.

The skin contains more than two million pores or openings, which are the outlets of an equal number of sweat glands.

Each prespiratory duct is one-fourth of an inch in length, which would make the aggregate length of the whole about nine miles.

The human skeleton consists of more than 200 distinct bones.

An amount of blood equal to the whole quantity in the body passes through the heart once every minute.

The full capacity of the mature lungs is about 320 cubic inches.

About two thirds of a pint of air is inhaled and exhaled at each breath in ordinary respiration.

The stomach daily produces nine pounds of gastric juice for digestion of food; its capacity is about five pints.

There are more than 500 separate muscels in the body, with an equal number or more of nerves and blood vessels.

PERSONALS.

Contributions accepted: E. L. L., W. W. S., W. J. H., C. E. C., E. T., M. F. F., E. T. D.

F. S.—For the German Spiritualist paper, address Dr. B. Cyriax, Notiz Street, 26, Berlin, S. W., Germany.

To-morrow (the 17th), closes a three days' convention of the Vermont State Spiritualists at Waterbury, Vt.

Prof. John Lyons will give tests at the Union Society services every Sunday afternoon. Admission as usual.

Rev. Solon Lauer ("Grapho") has resigned his pastorate at Chicopee, gone to Boston and intends to start a society of his own in that city.

A masque party will be given by The Society of Union Spiritualists, at G. A. R. Hall, 115 West Sixth Street, Wednesday evening, January 20, 1892. Admission 25 cents.

M. V. A.—Many thanks for poem on THE BETTER WAY. We appreciate most highly the spirit that accompanies it; for in it we sense patriotism, love, and devotion, both for the paper and the cause.

Dr. Buchanan's essay in this issue should be read by everyone and with care. It not only contains some brand new ideas that will cause reflection, but some wholesome advice which speaks volumes.

Mrs. Lillie's remarks concerning the present transitional state of Spiritualism, as reported under Cincinnati correspondence, are very significant and apt to cause reflection in the minds of spiritual students.

The "Canadian Phrenological and Psychological Magazine," edited by Prof. W. Seymour, is an interesting and instructive monthly at $1.00 per year. Single number 15 cents. Address W. Seymour, 257 Yonge Street, Toronto, Ont.

The article from J. G. Clark on second page of this issue, which was promised for an earlier date, was delayed for unavoidable reasons; but fate must have so ordained it, for the harvest is just ripe for spiritual discussion, and it fits in the program as if written yesterday.

S. N. B.—The followers of Buddha, according to a generally accepted tabulation, number about 480 millions, which constitutes about one-third of the entire population of the world. The Christians follow with about 380 millions; Mahommedans 122 millions, Brahmins 120 millions; Spiritualists eleven millions; Jews seven millions, and the Parsees one million.

"Progress," a new, bright, and neatly printed Spiritualist monthly journal, adds another star to the constellation of our light-bearing literature. It is published under the auspices of the St. Louis Spiritual Association, with Thomas B. Wilson as editor. Office: Fagin Building (Room 302), St. Louis, Mo. In its greeting, the editor says its mission is to preach and spread the gospel of truth, righteousness, and humanity. We gladly welcome a journal with such a trinity, and hope it will realize all that it hopes for, spiritually as well as materially.

One of our correspondents recently protested against our rejection of a message from one of our recently departed prominent Spiritualists. We did so in justice to the spirit—not that we had any doubts about the medium or that the spirit was a pretender. We simply felt that the medium was not capacitated to interpret the spirit properly, and wished to avoid the criticism that has already too often fallen on the cause to its detriment. Mediums should not be too hasty to rush into print with the words of a prominent spirit until such a spirit has been given time and practice for perfect delivery. Imperfect interpretation always casts a doubt on the medium and brings condemnation on the cause.

$100 Reward $100.

The readers of THE BETTER WAY will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CHENEY & Co., Toledo, O.
☞ Sold by Druggists, 75c.

Testimonial.

B. F. Poole, Clinton, Iowa.

Dear Sir—I think it my duty to make this statement to you and the world: The three pair of your melted pebble spectacles in gold frames are entirely satisfactory to myself and the other parties, and I know that you have never seen any of us. I advise all in want of spectacles to write for your directions how to be fitted.

Yours fraternally,
C. H. HORINE,
Union Stock Yards, Chicago, Ill.

Notice to Subscribers.

☞ Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print **THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME.** If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

Correspondence.

Cincinnati, O.

The Sunday morning services of the Union Society opened with an overture by the orchestra, followed by congregational singing, invocation by the speaker, Mrs. R. S. Lillie, and a baritone solo by Mr. John T. Lillie—the latter being welcomed with applause and accorded a hearty reception at the close of his song.

Only three questions were presented for discourse, but as Mrs. Lillie takes her evening lecture from these questions the substance is necessarily embodied in it, thus giving the evening attendants a resume of the morning's work, besides entertaining those who delight in attending both services.

The subject for the evening was "The transitional state of Spiritualism."—Spiritualism, unlike other revelations, said Mrs. Lillie, stands out as a form of thought and as a truth almost in itself, though we may understand it as both an ancient and a modern revelation. Ancient because its traces may be found throughout history—all religions being based on spiritual phenomena—and modern in the sense that the seers and prophets are many, claiming all mediums as such. But the singularity of the modern phase consists in its accord with the advancement of the age—reaching every part of the civilized globe simultaneously, and not confined to locality or any one class or race of human beings. But despite this it had, like all new movements, its struggle for existence and recognition, though happily attained in large measure. The period of idle curiosity and the world's [illegible] having been passed, it is now on a fair way to become respected—this being its transitional state, and in which it will be subject to much scrutiny and sifting.

Since the Rochester rappings, the birth of its practical operations, it has given the world much to study—its phenomena, the physical and mental combined, having presented a religion, a philosophy and science in one, for consideration. And furthermore we find that its mediums and advocates are made up of people from every denomination and every shade of thought, and consequently permeated with a variety of opinion as no other system has. Thus their failure at organization. False teachings of the past need to be outgrown to organize a people among which every one is a [illegible] unto himself. We boast of our individuality, but in many cases it is only a sway from one extreme to the other, and having formed an opinion of the new revelation we fail to give it up again. We think it strange that others do not agree with us, and analysis will prove that both are troubled with a little failure called stubbornness. Organization is needed to carry on the work here. We have the foundation now in the form of local societies, and may extend this further by federating with some central society. But the union must be as confident as it was here. A [illegible] of the other hand, co-operation, and the uplifting of humanity is deep enough, broad enough, and gives work enough for all time.

In addition to these principles the speaker also favors [illegible] in this excellent union so far as to not [illegible] other religious denominations by [illegible] from taxation for property used for spiritual services. She believes in putting everything on a business basis, making the so-called temples or halls pay for themselves by rentals and then admit all free who wish to attend services. Setting such an example she thought would ultimately lead to the taxing of other church property and thereby relieving many who own but a cottage and whose taxes are enhanced in many instances to pay those of wealthy congregations.

A large portion of the lecture was interpolated with philosophic argument on the data and principles of Spiritualism as they were touched upon—especially [illegible] methods to make application of their teaching to self, so that in this, our transitional period, the world will feel invited to no more than investigate and respect, but will enter our fold as participants and advocates.

It is true we have been subject to deception, but a counterfeit can not exist without there being a genuine to imitate. And to call Spiritualists gullible might recall a whale-story which many of these same critics have swallowed more than once. Honesty, however, is preferable to ignorant superstition. An honest Spiritualist does not always suspect others of being dishonest, while an unreasoning bigot is often beyond sympathy. But out of evil comes good always, and the wheat is now being separated from the chaff. People, too, are beginning to have a recognition of Spiritualism from within. Only when it enters into the sanctity of the soul can man have a realization of its beauties and true meaning. It is to that we are aiming in the present transitional stage. Spiritualism is entering the sacred precincts or holy of holies of our being.—A poem on "Whisperings of Love" closed the discourse, the speaker reaping the reward of a hearty applause and [illegible] appreciation of the audience after the dismissal.

Mr. Lillie rendered two vocal solos which were highly appreciated and applauded.

During their engagement Mr. and Mrs. Lillie will entertain the society every Wednesday evening, with the exception of those evenings on which the socials take place. All are invited to attend.

THE PSYCHIC RESEARCH SOCIETY.

The meetings of this society continue to increase in interest and attendance, and it is evident that the hall is all too small to accommodate the crowds that come to listen and learn.

Last Sunday every chair in the house was occupied long before the services began, and not one left the hall until the last note had been sung, the last word of benediction and blessing been uttered. The services began with song, followed by a soulful invocation by Mrs. Sheehan, the favorite speaker of this favored people. A lecture on Immortality that was earnest, elevated and pure, was given by her guides and claimed the closest attention from the beginning to the end. But to the skeptic and the investigator the best part of this angel ministry was yet to come, and each one bent forward a little more to catch the words as Mrs. [illegible] [illegible] described and located the spirits who presented themselves to her clairvoyant vision. The descriptions this lady gives are very fine, her manner modest, and voice full and clear. Many spirits were thus described and located and in every instance, save one, fully recognized.

But the feast of good things was not over. Mrs. Sheehan gave the audience a thorough test of her wonderful psychometric powers in diagnosing disease by simply touching the subject. Some twenty people in the audience raising their hands for [illegible], and in every instance with complete success. We are glad to learn that the gifted lady has opened office and rooms for the treatment of the sick. There is a great work to be done in our city and after witnessing such [illegible] as these two ladies possess the observer departs wishing the cause had more such mediums and martyrs that the truth may be spread the faster.

An announcement was made of a ladies' meeting for psychic culture in the same building Thursday afternoon, also a social and dance on Thursday evening, the 14th. The society seems to possess some very earnest workers and they certainly deserve the success they are enjoying. [illegible]

Brooklyn, N. Y.

The Brooklyn Progressive Conference began the new year with its accustomed promptness, meeting being called to order by President Bogert at 8 o'clock sharp.

Mr. Charles R. Miller read another of Professor Kiddle's communications received through the mediumship of Mr. Cole. In the message Professor Kiddle again spoke of the great strides Modern Spiritualism was making; that its followers could be counted by the millions, and would in time supplant all other isms, be they what they may. Spiritualism also proves what it teaches, for when it assures the sorrowing and bereaved that their loved ones are not dead, it gives evidence of this through its phenomena. In conclusion Mr. Miller promised to read Mr. Kiddle's third communication at some future date, which will give his continued experiences in the higher spheres.

The next speaker, Mrs. Watson, took for her subject, "Women." Looking back 100 years and more, pointing out all the good, great, noble and powerful women the world had produced, also showing that in every great movement woman was, if not always, the leader—the power behind the throne. All through the pages of sacred history woman is made prominent; for we have Naomi, Queen of Sheba, Judith, Mary and Magdalene; [illegible] Catherine the II., Joan of Arc, Queen Elizabeth, Madame [illegible], Josephine, the wife of Napoleon Bonaparte, Martha Washington, Lucretia Mott, Susan B. Anthony, and in the spiritual field Mrs. Richmond, Mrs. Brigham and others too numerous to mention. And coming to our own little conference we have a number of noble, big-hearted women, who are the founders of a medicine home, despite having their own household duties to perform.

Dr. Weyman spoke next in a very happy vein and gave woman the preference in all things, [illegible] mediumship on account of their more receptive conditions.

Mrs. Sarah McCutcheon favored the conference with a few well-chosen remarks, encouraging all to renewed effort for the coming year.

Dr. Newberry spoke very interestingly on Modern Spiritualism, emphasizing the word "modern," which he considered somewhat incorrect, as the laws underlying it were eternal. What existed in former ages exists now, and would exist hereafter; consequently it was eternal and what is eternal can not be called modern.

E. F. K.

Myself and wife are now located in Bradbury Hall, [illegible] Fulton Street, Brooklyn, where we conduct meetings each Sunday afternoon, the exercises consisting chiefly of tests and spirit-communications. We are also having successful Sunday evening meetings in Arcanum Hall, New York, corner Twenty-fifth Street and Sixth Avenue.

Sunday evening, January 3d, was a success in every respect. The tests given by Mrs. Perkins and myself were fully recognized in nearly every instance and many in the audience publicly acknowledged them as remarkably correct.

My New York office is at present [illegible] West Twenty-fourth Street. Respectfully,

G. F. Perkins.

Impressions of Pittsburg, Pa.

Smoky, but no more soot and dirt than in many other cities. Superstition bears the fruit of a hundred years ago. An old Sunday law of the past century has been resurrected and made quite a lively corpse. A druggist may fill out a prescription made by a regular physician, but he must not sell a box of Ayer's pills on Sunday, or a dose of castor-oil, or an ounce of camphor to any man, sick or well, under heavy penalty. A grocer must not sell a glass of milk to a starving tramp on Sunday. Lovers of the filthy weed must lay in a supply before midnight Saturday or suffer with nerves on fire and likely indulge in a liberal luxury of profanity for want of a Sunday cigar. Such legislation, of course, never resulted from reason, patriotism, or healthy morality, and is resurrected and enforced by the same spirit that first materialized it. It is simply religious impudence, legalized by pious blockheads who imagine themselves the indispensable allies of the Almighty, especially chosen as divine thinkers and celestial attorneys. Such abnormal piety is benumbing to moral sensibility. Under its morbid rulings vice takes root and depravity spreads. Despite all of this Pittsburg has a strong element of rationalism. The Liberals are doing a work which, though lacking the life and warmth of conscious immortality and necessarily weighted with the cold negations of materialism, are yet useful as agitators in the interest of free thought and secular education.

The spiritual society has done a valuable work, and for five years has furnished the best attainable talent, both for lectures and phenomena. But they have never tested the vitality of their work by a steady engagement of one competent speaker long enough to realize the value and efficiency of constructive philosophy and progressive spiritualization by a persistent appeal to the intellectual and moral needs of the people. The majority in nearly all spiritual societies place a premium on phenomena and discount the uses of philosophical lectures. This majority, however, does not represent the body of cultivated intellects. While nearly all appreciate the uses of mediumship and the indispensable value of phenomena, and approve all the healthful efforts for the improvement of the methods and efficiency of spirit-communion, a liberal minority regard them as only a means to an end, and entirely valueless when not used as such means in building for the higher and enduring nature of the race. But phenomena pay best, so far as money is counted the standard of values. There are, however, many who place a premium on sensational displays and yet prize the more enduring revelations that crystallize into philosophy and moral science. With the heterogeneous diversity of minds and tastes some conflicts must necessarily disturb the equilibrium of societies, and the only wonder is that any society can live five consecutive years and sustain meetings with diversity of talent and gifts to meet the various demands. Pittsburg has done it quite successfully; and I have rarely found more appreciative thinkers, or more kindly natures than I found in Pittsburg. Wherein they differ they generally concede the right of individual preferences and divide the issues pacifically.

This season so far they had Sidney Dean, whom they greatly admire; Mr. Wiggins, who is reported a remarkable test medium and good speaker; Jennie B. Hagan-Jackson, a popular favorite. This month they have Carrie E. S. Twing, and February Mr. Wiggins again, and in March G. W. Kates and wife, and Edgar Emerson in April, and Mrs. Colby Luther in May. Surely here is diversity and contrast enough to satisfy the most morbid appetite for change.

After thirty-three years of almost constant travel and platform work I visited Pittsburg for the first time in December, 1891. For the generous treatment and good will extended to me during my stay I hereby return thanks.

Lyman C. Howe.

Is that so! The Better Way is determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only $1.00 a year.

Washington, D. C.

The writer has been one of a few friends, guests at seances at the rooms of Mrs. Helen Fairchild, materializing medium, [illegible] Q Street. For years the fame of this lady had been familiar, but her visit to Washington gave the first favorable occasion to see and study the manifestations that take place in her presence. A series of sittings have afforded the opportunity desired.

Perhaps it may be stating a well-known fact, but so it is, that Mrs. Fairchild does not sit in a cabinet. A cabinet is used in which forms are extemporized and from which they come, but the medium herself remains outside, walking about, conversing with her guests, and examining the forms and the persons to whom they come. Still all forms do not come from the cabinet, but suddenly appear from localities in the room outside the cabinet. It may be as well to say that in the sittings referred to, no test conditions were employed—the persons present depending on the good faith of the medium, often tested and even under unfriendly trial for years, together with their own common sense. In fact, if a person is unable to distinguish between a spirit form or manifestation and that of a "dope" made up to play a part, such opinion one way or another is of no practical value in anything. The chief base is the appearance and manifestation of spirits in the "test conditions." So what is here said is the conclusion of candor and such common sense as a party of intelligent, educated people accept.

Again, names are needless in written accounts as a rule. If the form is one known only to the sitter, the public is no wiser for seeing it in print. If, on the other hand, the form purports to be one unknown to anyone present, proof one way or another is unprocurable, unless it so be that forms came that were recognized and accepted by those knowing and how can anyone else dispute the recognition. The great general fact is that forms come and go in the open room, in light sufficient to be sure of the facts, and that knowledge and intelligence is expressed that belong only to the dead to convey. The effort to meet the conditions of the skeptic takes up too much of the time of mediums and sitters.

Spirits do not return simply to give you "the worth of your money," or to show their skill in baffling the methods of the police detectives. The idea that Humboldt should be subject to rope-tying, handcuffs, and the "nichts versteh" attempts at German speech, needs only to be stated to show that it is the shallow-brained sitter instead of the disembodied savant that is at fault. In Mrs. Fairchild's seances spirit forms in all degrees of perfection and imperfection appear—ancient spirits, medieval spirits, modern personalities and yesterday's transitions. People by the score have recognized them, and common sense and judgment supply the evidence in other respects. Many of the most remarkable and convincing manifestations take place—some talk, others are silent. Some appear as illuminated forms, others as plain physical appearances—natural as life—others shadowy and indistinct. Some appear in absolute darkness, others in full light, but the majority in subdued light or twilight. To the writer the most satisfactory form of materialization is the imperfect. A "fraud" is always complete, always the same. A "confederate" is always so high and weighs so much. The same intelligence coming in a different degree of perfection each time it appears is the highest form of evidence to thoughtful, reflecting people.

Now in all these respects the seances of Mrs. Fairchild are impressive and instructive. They suggest a disembodied origin and a visit from the unseen. How often have we all heard the expression: "If only a form came from the cabinet without the medium being inside that would remove all doubt." Here is a medium always outside, leading out one, two, three, four or more forms at a time—all visible—yet the mind that can't form a spiritual concept, that is still unsatisfied. Common sense can settle the fact that two or three sittings a week at $1 a seat—of from four to ten persons—is not going to support a family, pay house rent and keep up a dramatic troupe of that size to play the roles that a spiritual materializing seance presents on any and all occasions. The facts make this woman one of the most remarkable mediums of the time. [illegible]

Williamsport, Pa.

I occupied the rostrum here Sunday the 3d inst., and am much pleased with the size and appearance of Williamsport audiences. Much interest is manifest to learn of the home in the beyond. The officers and chief supporters of the society are able and fearless representatives of the spiritual cause, and between whom entire harmony seems to prevail—the desire of each apparently being to promote the interest of the cause as represented in the local society.

President King fills the chair with ability and ease. Mr. and Mrs. Kelly, the vice-president and treasurer, seem earnest and enthusiastic in advancing the good work. Mrs. Chase, secretary, is an old-time Spiritualist. Her pleasant face, with its sympathetic, kindly expression is good to look upon. Mr. and Mrs. Powell also connected with the society are exceedingly friendly and pleasant. I am being entertained in the family of Thomas H. Ruffhead. Though a comparatively recent convert, this gentleman is farther advanced in Spiritualism than many an "old-timer," for he does not remain satisfied with the phenomena, but studies the philosophy and strives to become spiritualized by it. Though not a prominent officer, yet he is one of the main pillars of the society. He it was who first enkindled the interest that inaugurated the work here. Mrs. Ruffhead, while a medium of but a few months' growth, already manifests much power and bids fair to become widely noted in spiritualistic circles.

I find The Better Way in a number of homes here. And the society intends to present it, together with the other Spiritualistic papers, to the attention of the people, that thereby they may be benefitted, and the circulation of said publications increased.

It was with much regret that I bade adieu to the many friends in Detroit who have proven staunch and true. But with the medial ability, both resident and that employed from abroad, by the society, my efforts will scarcely be missed as the cause will progress just as well without them.

Lena Buhle.

Haverhill, Mass.

I have nothing of special interest to communicate, but feel to keep before your readers the fact that there exists to-day louder calls for proclamations of spiritual truth than ever before. The demand is wide, and the supply is ever ready to meet it. While thousands upon thousands are in the lowlands, seeking for a sign—a something that appeals wholly to the physical senses, there is a strong minority whose demand is "lead us higher," "give us 'more light' that we may see our angel guides, that we may see how to discriminate, that we may penetrate this subtle science of life, to understand its divine laws."

If it were not for the possibility of the fulfillment of the aspirations of this latter class spiritualistic teachings would be as cheap as chaff and the philosophy as worthless as the dogmas of the Church.

Haverhill is looking up and forward, although some of your contributors from this city of "soles" have regarded Spiritualism here at a very low ebb. We do not claim to be able to measure or weigh the attainments, spiritual, of any, and wish that the correspondent referred to above could see and recognize the progressive strides that Haverhill is taking as I see her struggling along. All experiences are essential; I have heard said many times, and the apparently dark places and low places are all needed.

We have a union now in place of two or three fragments. I think we are getting along finely. We are having the best course of lectures here this season that we have had in many years, and we feel our efforts are being crowned with a [illegible] degree of success.

I do not wish to criticise [illegible] your correspondent "Alice" had when she says or intimated that had it not been for the timely interference of Providence the union would not have been materialized. Perhaps he goes too far, or claims too much to suit many who comprise our union. I am not much of a gossip, nor do I go around a great deal, though I have attended several sewing circles in the homes of Spiritualists, but I can listen and learn and weigh, and study the cause and effect, and as to tale, no doubt good naturedly formed [illegible] keeping mediums may have done its share towards bringing the two factions in this community together. It would best be stated it only did its share and was only one in a multiplicity of causes that led to this grand result. I am also thoroughly satisfied that many of the members of our union do not really understand the purposes of this association. [illegible] they have an idea it is intended to break down and destroy, which I am informed to the contrary, not only by conferring with members and reading its remarks, but my own intuitions give me a fuller conception of its design. The spirit friends around my home regard it as a rare boon to media, and I hope for the time that the time is not far distant when we will be able to banish all hate and put love in its stead. I am satisfied that when we can overcome our mental selves, dispense with our jealousies and suspicious tendencies we shall be making preparations for growth in spirit that will demonstrate most truly the potency of love. [illegible]

Peoria, Ill.

New Year's evening was an event long to be remembered by the members of the Peoria Progressive Association. The occasion was a farewell reception given at the genial home of A. Brayshaw, [illegible] Bluff Street, and was tendered the late president H. C. Nick and his estimable wife, who have been honored residents of our city for the last year past. The following preamble and resolutions were read and unanimously adopted:

Whereas, Mr. and Mrs. H. C. Nick and family are about to remove from our city to Milwaukee, Wis., and,

Whereas, Our acquaintance and intercourse with them has been of such a nature that we find it hard to part with them; therefore be it

Resolved, That we sincerely regret their removal from our city, but are glad to say that which is a loss to Peoria will be a gain to Milwaukee.

Resolved, That as president of our society we have always found in Mr. Nick a pleasant gentleman and an efficient officer.

Resolved, That in Mrs. Nick we have not only found a kind and indulgent sister, but also an excellent medium, and heartily recommend her to all seekers of spirit truth.

Resolved, That we heartily recommend Mr. and Mrs. Nick to all the friends wherever they may cast their lot.

Resolved, That we shall always remember the pleasant hours spent with Mr. and Mrs. Nick, and can assure them a hearty welcome if they should ever return to Peoria.

Through the untiring efforts of Brother Nick the Progressive Association was organized some months ago and under his management as president the society has more than doubled its membership up to the present time.

J. C. Janssen was elected his successor by acclamation. The other officers remain the same as recorded in our last report.

Dr. C. T. H. Benton, Cor. Sec'y.

Boston, Mass.

I take the liberty to write you of one of our bright lights in the East, Dr. William A. Hale, a young man of rare intellectuality and force of character; one who has given ten years of his life in the interest of humanity and six of which has been devoted to the [illegible] Spiritualist Society of this city as its speaker and test medium, besides acting as chairman at special and conference meetings. During his affiliation with this society many discourses of a profound nature have been delivered through his organism, often supplementing his discourses with test seances, very accurately giving spirit names in full, dates, ages, locations, etc. Withal Dr. Hale is a very unassuming man of clerical appearance, is dark complexioned, with clear features and piercing dark brown eyes. He seems perfectly at home on the platform, however always entranced when speaking and giving tests. He is a good physician and surgeon, and his ability has become known to the medical profession. But the writer learns with regret that Dr. Hale, though he needs a change, is considering the expediency of accepting some of the many urgent calls he is receiving from other societies, and, should he accept, however, we bid him God-speed and best wishes for success.

Yours, S. D. [illegible]

Atlanta, Ga.

While we have not accomplished a great deal in our society since our last letter, yet the annual election of officers has taken place. Nearly the entire old board has been re-elected. They are J. V. M. Cain, president; Thos. Taylor, vice-president; Miss Nellie Forsyth, secretary; J. A. Dove, treasurer; Mrs. Fannie Hall, corresponding secretary; A. C. Ladd, G. W. Forsyth, and Mrs. G. Watson, trustees. With the commencement of the new year there seems to be a deep undercurrent of thought and investigation among all classes of people.

On a recent Sunday we had quite a bomb thrown into our ranks by a long, libelous letter in the "Sunday Constitution," giving an account of one of Dr. A. W. S. Rothermel's seances. Much that was written of the light circle was correct, but was reported so it appeared ridiculous and fraudulent. But the dark circle which he said was held after the light circle was a perfect parody from beginning to end. Several gentlemen, who were at the seance and who are skeptics, spoke before our society and emphatically denied the fabrication. We can sympathize with anyone who writes an occurrence having truth for its foundation, but coloring it from his own standpoint shows an unfairness which is not in accord with the spirit of the age.

I wrote you in our last letter that Mrs. Lynn was developing as a healing medium. Since then I have found she is making rapid strides, and diseases readily give away under her magnetic touch. She also reads character from letters or a lock of hair. Our long and well-tried medium, Mrs. M. C. Thomas, is also doing good work for the cause.

Yours, Mrs. Fannie Hall, Cor. Sec'y.

Waverly, N. Y.

The Spiritualists of this village have formed a society numbering about forty members, and expect to increase this number as many more in the near future. They have rented a hall and hold meetings every Sunday evening at 7 o'clock. Lectures are delivered each evening by home trance mediums, and some very fine productions have been given, which would grace the columns of any journal.

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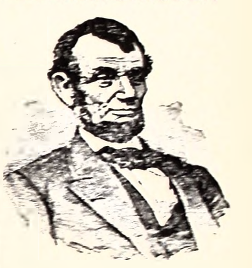

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Women's Department.

A Song for the Period.

[illegible] sent as a bright and cheerful rhyme
Of our land where the big tree grows,
And the air is sweet in the New year time
With the breath of the new-born rose
This message rang while the engine roared
By the wharf at the city's feet,
Where the white-winged birds of trade lay moored
In a vast, unnumbered fleet.

It filled my ears as we moved away
And the iron wheels rolled on
From the misty town and the sobbing bay
For the wilds of Oregon,
Where the mountain cloud and the mossy sod
Are kissed by the self-same rills
And the torrents beat like the pulse of God
In the hearts of the ancient hills.

And I sang of the broad and generous fields
That were fresh with a promise rare—
Of the mother breast that sweetly yields
All life to the people's prayer—
But my song grew sad with a minor tone
For the souls of the outcast poor
Who asked for work and received a stone
As they tramped o'er the lonely moor.

Then I thought of a land whose faith was sealed
By the blood of the brave and great—
Of the strong, fierce bird and the starry shield
That guarded the halls of state—
But the eagle watched o'er the idle gold
That was heaped on the rich man's floor
While the gaunt wolf leered at the toiler's fold,
And howled at the poor man's door.

I can not join with the old-time friends
In their merry games and sports,
While the pleading wail of the poor ascends
To the Judge of the Upper Courts—
And I can not sing the glad free songs
That the world around me sings,
While my fellows move in cringing throngs
At the beck of the gilded kings.

The scales hang low, from the open skies—
That have weighed them, one and all—
And the fiery letters gleam and rise
O'er the feast in the palace hall.
But my lighter lays shall slumber on
The boughs of the willow tree
Till the King is slain in Babylon,
And the captive hosts go free.

—James G. Clark, in New York Sun.

Written for The Better Way.

WHERE CAN WE DRAW THE LINE OF IMMORTAL LIFE.

EMMA TRAIN.

For eighteen hundred years the claim has been made by the so-called Christian Church that man alone of all the created things possesses the gift of immortal life—that all other forms of animate life were made expressly and solely for his benefit. The rose and the thistle were alike created for his regalement and his curse. Heaven has been taught to be a vast city with streets of gold, magnificent and gorgeous, but devoid of all vegetation and all forms of life except those of men, and which are not men, but seraphic beings with wings, retaining only the musical faculty, resembling in no way the race from which they came. The teachings of Spiritualism has changed all this. We learn that the spiritual world is a natural world; that it has its graceful trees, its waving grasses, its blooming flowers, flitting birds, and all things that are the delight of earth, without which life would be barren indeed, however much of gold and silver and precious stones might be gathered about it. Rationalism has taken the place of creed and superstition, and we learn that the idols of gold and silver are just what we must leave on this mundane sphere, and the beauties of nature what we shall find when we enter the realm of spirit.

I believe if it were possible for one single form of organized life to be merged into another life, and thus lose its identity, it were possible for all forms of life to do the same. In the words of Rev. Isaac George on his return from spirit life, "If you will prove to me where the monkey loses his monkeyhood then I will prove where the man loses his manhood." If the life in the blade of grass can be taken into the life of the human being and lost to itself, then there is no certainty of immortal life. If the beautiful canary we have tended and loved can not flit about our spirit home, then the little children gone before may not be there. If the pet horse or dog that has been our faithful friend on earth can not have a place in our spirit surroundings, then there is no certainty that our human friend will have a place there. If the spirits who inhabit that realm are the identical intelligences that once occupied material forms on earth, why should not the grasses, the flowers, the birds, and all other forms of life, that returning spirits tell us exist there, be the same organized life that once occupied the earth plane.

I believe that no form of organic life was created for man, but each came into existence solely for self-development and growth. All through nature, from the tiniest blade to the most ferocious animal, we see every form pushing, crowding, striving for itself alone. Protecting itself the best it can, and drawing to itself everything within its reach that will add to its growth. When it has attained the greatest perfection possible on this plane, then it goes on the same as the human being goes on, where there are larger opportunities and grander attainments. But, some one questions, do we have the venomous snake and the ravenous beast, to say nothing of the mosquito and other insect pests in spirit life? We ask, do we have the thief, the murderer, the cannibal, and the savage there? Yes; and opportunities to do a better work than steal and murder and devour their fellow beings, even so there will be no more need for the snake to protect itself with its poisonous fangs, as it will not be hunted and hated as it is on earth. There was a snake in the garden of Eden, according to the fable, and we owe our knowledge of good and evil to its presence there. I believe the spiritual spheres would be incomplete if one single form of life was wanting. It is human selfishness that has claimed all there is of immortal life, as it is human cruelty that has ruthlessly robbed so many animals of their legitimate growth on the earth plane. When we give up the heaven with the streets of gold, an emblem of human cupidity, we find a natural realm made up of the spirits of all earthly forms, substantial and real. Instead of imaginary phantom flowers and animals we shall find the same beautiful rose that bloomed for us on earth more beautiful now in the softer air of the summerland. The same pets, fed and fondled together, with the same friends we loved will greet us, or else there is no proof of a continued, immortal existence.

Written for The Better Way.

THOUGHTS.

ALLIE LINDSAY LYNCH.

I was thinking but now how easy it is for us to pity those we see passing through a sorrow or affliction similar to our own. Then came the thought that it is wholly impossible for one person to correctly judge another. The inner life is only revealed in glimpses. No one knows all that the soul could reveal of longings, aspirations, loves, griefs, hunger of heart. By intuition we can know a part, 'tis true; by the new science of psychometry a few can generalize the soul's needs; but back of all science or instinctive powers, inherent or cultivated in man, the silent throbs of another's soul, the agonies and hopes, are forever—in this stage of life—as a sealed book, and only is the key turned briefly and to a chosen few at times; possibly never. Our soul-cries may be known to the angels—we think they are—but to mortals they are never fully known.

Smiles and jests and seeming happy laughter may hide as deep sorrow as can be experienced. Soul-anguish purifies, and those smiles may have real strength. Self-sacrifice brings blessings. False ideas, unchangeable at present, may lead to this silent suffering. Many a heart holds a violet-covered grave, sorrow holding sweet memories that bloom in this retreat.

We know, too, that storms and sunshine visit lives even as they do planets. The heart of man is swayed and tossed by emotional waves as the sea is clashed by the storms of nature. There are happy, sublime hours when flowers and golden sunsets fill the soul, and all is peaceful. The tempest rages terrific, but calmness follows. Yes, even, aye, perhaps more comes these cyclones to those who are striving for perfect growth, unexpected, seemingly as unmerited as do tornadoes sweep over beautiful, calm nature. A backward glance reveals blessings, springing up as do fair flowers where devastating storms have swept. We can distinguish the blessings as sight becomes clear through spiritual progress.

Written for The Better Way.

ELLA WHEELER WILCOX.

ELLA LUCY MERRIAM.

Who of us that have sensed the shallow, fictitious, and vitiating customs and requirements of the present social system can read unmoved the burning truths that flow from the pen of Ella Wheeler Wilcox? It would seem almost impossible that she could so enter into the heart and soul of things unless her own spirit had passed through some torturous crucible. How many intense natures, capable of the highest enjoyment, as well as of the keenest anguish—natures, striving against fate, as it were, to gain here and there a crumb of soul nourishment, wrestling all silently and bravely to stifle the longings of nature, can respond to her graphic utterances. I never lay down unread an article from her pen, nor do I ever read one without benefit. Daily and hourly is human unfoldment and happiness sacrificed at the shrine of crucifying customs.

Millions of souls, endowed with highly capable, intensely sensitive organisms, thirsting for the waters of life, viz., natural living, have passed a desolate existence, because by false and baneful requirements the life channels have been thwarted from their pathway, leaving it a dreary sterile waste, whose barrenness but mocks their sufferings!

Martyrs at the stake for large issues, convicts incarcerated for notorious transactions, mark the annals of history, but no record is given, nor could one do justice to the unseen, unheralded starvation of a human soul divine. Starving amid plenty, but withheld by the tyrant ignorance! A few favored writers and prolific periodicles have dared to ridicule and condemn her productions, particularly her earlier ones, while the truth is, that her clear-cut views of life, as it is, with all its mockeries, its diverted blessings, in painful contrast to those glimpses she gives of that unfettered, joyous, natural existence, designated for us, is as far beyond their meager comprehension as the sunlight overpowers the starlight.

The meed I bring her is all too feeble, too simple, but if ever a name dear to truth and humanity was fitted to shine among earth's constellation of true poets, philanthropists, and heroes that name is Ella Wheeler Wilcox.

May the inspirations of her brain long be transmitted through her untiring, fearless pen to bless the earth.

STRAY THOUGHTS.

Love is a voucher for immortality.—Mazzini.

To live in reality, man must live in the realm of human sympathy or love—the spirit of existence.

There are more mortals outside of prison walls than inside whom suffering awaits in the hereafter. While those inside are atoning for their misdeeds, there are many more outside indulging their selfishness on the policy that everything is legal this side of the law.

Right thinking leads to right doing, i. e., we grow into our ideal of perfection by the bent of our desires, and then act accordingly. The reverse is also possible.

To judge any reform system by the blunderers or wrong doings of the individual shows a lack of information or of charity, either of which condemns the accuser or critic in the estimation of reasoning minds.

As man becomes spiritualized his magnetic aura becomes purified from the effects of sense and self, and he attracts purer and higher spiritual influence around him. As Mother Earth's magnetic aura approaches this state, it attracts similar influences and enables spirits to exert more and more power over matter and mortals.

"What is woman's greatest need?" was a question propounded by a newspaper, to which it solicitoed replies from its readers. A number were sent in, among which were "common sense," "mental balance," "cash," "love," etc., but not one said: less work.

ABOUT VOLCANOES.

In 1738 Cotopaxi threw its fiery rockets 3,000 feet above its crater, while in 1757 the blazing mass, struggling for an outlet, roared so that its awful voice was heard for a distance of over 600 miles. In 1797 the crater of Tunguragua, one of the great peaks of the Andes, flung out torrents of mud and lava, which dammed up the river and opened new lakes, and made a deposit 600 feet deep and twenty miles long in a valley that was over 1,000 feet wide. The stream from Vesuvius, which in 1737 passed through Terre del Greco, contained 33,000,000 cubic feet of solid matter. In 1793, when Terre del Greco was destroyed for a second time the mass of lava amounted to 45,000,000 cubic feet. In 1860 Ætna poured out a flood of melted stone which covered eighty-four square miles of surface with boiling lava from ten to forty feet deep. On this occasion the sand and scoria formed a mountain (Mount Rosini) near Nicholosa, a cone two miles in circumference, and over 4,000 feet high. The stream thrown out by Ætna in 1810 was in motion at the average rate of a yard a day for nine months after the eruption. In the eruption of Vesuvius, A. D. 79, says the "St. Louis Republic," the scoria and ashes vomited forth far exceeded the entire bulk of the mountain; while in 1860 Ætna disgorged over twenty times its own mass. Vesuvius has sent its ashes into Syria, Egypt, and Turkey. It hurled stones 800 pounds in weight to Pompeii, a distance of six miles during the eruption of 79, A. D. Cotopaxi has projected a block of stone containing 100 cubic yards a distance of nine miles, and shot out a solid stream to a height of over 6,000 feet on more than one occasion. In 1815 a volcanic eruption in Java covered 400 square miles with ashes and lava, and out of a population of 15,000 only twenty escaped with their lives. During the terrible earthquake of 1883, not less than twenty large and small Javanese volcanoes were in eruption at the same time; fifty square miles of land and two villages entirely disappeared, and a section of a mountain-chain sixty-five miles in length and twenty in breadth was wholly engulfed and a lake left in its stead.

SAVED BY A DREAM.

An instance in which a dream was useful in preventing an impending catastrophe is recorded of a daughter of Mrs. Rutherford at Ederton, the granddaughter of Sir Walter Scott. This lady dreamed more than once that her mother had been murdered by a black servant. She was so much upset by this that she returned home, and, to her great astonishment, and not a little to her dismay, she met, on entering the house, the very black servant she had met in her dream. He had been engaged in her absence. She prevailed upon a gentleman to watch in an adjoining room during the following night.

About 3 o'clock in the morning the gentleman heard footsteps on the stairs, came out and met the servant carrying a quantity of coals. Being questioned as to where he was going he answered confusedly that he was going to mend the mistress' fire, which at 3 o'clock in the morning in the middle of summer was evidently impossible. On further investigation a strong knife was found hidden in the coals. The lady escaped, but the man was subsequently hanged for murder, and before his execution he confessed that he intended to have assassinated Mrs. Rutherford.

MEETINGS.

Boston.—[illegible] Hall, 616 Tremont street, [illegible] Spiritual meetings at 10.30 and [illegible] [illegible] street, [illegible].

Berkeley Hall, corner Berkeley and Tremont streets. [illegible] meetings every Sunday at 10.30 and 7.30 p. m. [illegible] Tuesday, Thursday and Saturday at 2.30 p. m.

First Spiritual Temple, corner of Newbury and Exeter streets. Meetings every Sunday at 10.45 a. m. and 2.45 p. m. Wednesday evening social at 7.45. [illegible], secretary [illegible] street.

Eagle Hall, 616 Washington street. Spiritual meetings at 10.30, 2.30 and 7.30. F. W. Mathews, conductor.

America Hall, Essex street. Services every Sunday at 10.30 a. m., 2.30 and 7.30 p. m., also Thursday, 3 p. m. Dr. [illegible] Higgins, 64 Clarendon street, conductor.

[illegible] Hall, 694 Washington street. Meetings every Sunday at 2.30 and 7.30 p. m.

The Ladies' Industrial Society meets weekly Thursday afternoon and evening, cor. Washington and Dover streets. Mrs. [illegible], president, Mrs. H. W. [illegible], secretary, [illegible] street, Charlestown, Mass.

Brooklyn, N. Y.—The Brooklyn Progressive Spiritual Conference meet at Bradbury Hall, 290 Fulton street, every Saturday evening at 8 o'clock. President, [illegible].

Spiritual meetings at Bradbury Hall every Sunday evening at 8 o'clock. [illegible]

The Ladies' Mutual Auxiliary meets every Friday afternoon at 3 o'clock at Bradbury Hall. Mrs. [illegible], President.

The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 290 Fulton st., where all are welcomed. Daniel Coons, Vice-Pres.

Children's Lyceum meets Sunday afternoon at 3 o'clock at Bradbury Hall, 290 Fulton street.

The First Brooklyn Society of Spiritualists holds services every Sunday morning at 10.45, evening at 7.45, at Conservatory Hall, corner Fulton street and Bedford avenue. W. J. [illegible], sec'y.

Buffalo, N. Y.—The First Spiritual Society meets each Sunday in [illegible] Hall, corner Court and Main streets, at 2.30 and 7.30 p. m. Wm. F. Pfeffer, president, H. Eaton, secretary, 29 Franklin street.

Cincinnati, O.—The Psychic Research Society meets every Sunday afternoon at [illegible] Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street every Sunday morning at 10.30 and in the evening at 7.30. Good speakers and music. Morning services, free; evening 10 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

People's Spiritual meetings every Sunday, 2.30 p. m., at the American Health College, Fairmount. Good music. Free admission. Free discussion. All come.

Chattanooga, Tenn.—The First Spiritual Church meets every Sunday at 7.30 p. m., at [illegible] Hall, 623 Market street. R. E. [illegible], secretary.

Chicago, Ill.—P. O. S. A. Hall, corner of Washington boulevard and Ogden avenue. Mrs. Cora L. V. Richmond, speaker, at 10.45 a m and 7.45 p m.

The People's Spiritual Society, under the supervision of Mr. Jenifer, will hold services at Bricklayer's Hall, 80 south Peoria st., at 2.30 p m.

Services each Sunday at 2.30 and 7.45 p m at [illegible] West Lake st. A. H. Williams, president.

The First Spiritual Culture Society of Chicago will hold a meeting at 2.30 p m in the hall 11 North Ada st.

The Philosophical Spiritual Society meets at Arlington Hall, Indiana ave. and Thirty-first st., at 10.45 a m.

The First South Side Spiritual Society will hold services at 77 Thirty first street, at 2.30 p m.

Meetings held at Bricklayers' Hall every Sunday evening at 7.45. Conducted by G. G. W. Van Horn, magnetist.

Chelsea, Mass.—The Spiritual Ladies' Aid hold meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Mrs. L. M. Dodge, secretary.

Clinton, Iowa.—The First Spiritual Society meets every Sunday at 7 p. m., in Good Templar's Hall, Fifth avenue. Mrs. B. E. Shaw, prest.

Dayton, O.—The First spiritualist society meet every Sunday in Grand Army Hall, 25 and 27 N. Main street, at 10.30 a m and 7.30 p m. Good speakers, seats free. Wm. E. E. Kates, secretary, 136 West Fourth street.

Detroit, Mich.—The People's Progressive Spiritual society meets every sunday at 10.30 a m and 7.30 p m, at 96 Miami ave.

Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7.30 in Kennedy's Hall.

The Progressive Spiritualists Society meet every Sunday at 10.30 a.m. and 7.30 p m. at Elks Hall, 7 N. Ionia street. Also on Thursday night at 7.30.
Mrs. E. P. Josselyn, Pres.

Haverhill, Mass.—The Mediums' Order of Beneficence meets every Friday evening in room 11, Tilton Building, 46 Merrimack street. All are welcome.

Indianapolis, Ind.—The Mansur Hall Association of Spiritualists meet every Sunday at Mansur Hall, corner East Washington and Alabama streets, at 3 and 7.45 p m.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10.30 and in the evening at 7.45, at Lorraine Hall, cor Washington and Tennessee streets.

Louisville, Ky.—The First spiritualist church meet Sunday at 11 a m, 3 and 7 p m, at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Association meet every Sunday evening at 7.30 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday afternoon and evenings in G. A. R. Hall, 610½ S. Spring street. Alfred E. Street, president, H. C. O'Bleness, sec'y.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10.30 a m and 7.30 p m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 270 2nd avenue, south.
Mrs. C. D. Pruden, Pres.

Minneapolis Progressive spiritualists meet every Sunday evening at 7.30, at 621 Hennipin avenue. Lecture and tests.
Miss A. A. Judson, Pres.

Milwaukee, Wis.—Liberal Club meet every Sunday evening at 216 Grand avenue.

National City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10.30 Sunday mornings and Tuesday evenings at 7.30. Lyceum 9.30 Sunday mornings. Mr. Herbert E. Dimock, president; Mrs. Mary I. Dimock, secretary; Mr. F. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10.45 a m and 7.45 p m. Henry J. Newton, President.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 151 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited. J. B. Snipes president 28 Broadway.

The Society of Ethical Spiritualists meets every Sunday at Knickerbocker Conservatory, 44 west 14th street, at 10.45 a m and 7.45 p m.

The Spiritual Research Society meets Sundays at 2.30 and 7.30 p m, for the discussion of Spiritualism, Theosophy, and all psychical questions. Mr. J. W. Fletcher and other prominent speakers will appear at each session.

New Orleans, La.—The New Orleans Association of Spiritualists meet at their hall 60 Camp street, every Sunday evening at 7.30. J. W. Allen, President.

Oakland, Cal.—The Mission Spiritualists meet every Sunday at Native Sons' Hall, 914 Washington street, at 2 and 7.30 p. m.

Omaha, Neb.—First Society of Progressive Spiritualists of Omaha holds meetings every Sunday at 2 p. m., at Marathon Hall, corner Twenty-fifth Avenue and Cuming street. Mrs. Julia E. Montgomery, president; Geo. O. Richardson, secretary.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10.30 in the morning and 7.30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres.

Keystone Spiritual Conference meets every Sunday afternoon at 2.30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2.30 p. m. Conference and Lyceum.
Wm. Abbott secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7.30 at Keystone Hall, Third and Girard ave.
Mrs. M. Brown, Pres.

Pittsburg, Pa.—The First Spiritualist Church of Pittsburg has lectures every Sunday morning at at 10.45 and in the evening at 7.45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

Peoria, Ill. The Peoria Progressive Association meets every Sunday evening at 7.30, at Union Hall, corner Main and Madison streets. H. C. Nick, president, Dr. C. T. H. Benton, secretary.

Santa Cruz, Cal.—The Unity Spiritual Society holds meetings every Sunday at 11 a. m. and 8 p. m. at Beulah Hall (over Santa Cruz Co. Bank), Pacific Avenue. Sociable every Wednesday evening.

Salt Lake City.—Progressive Spiritualists society meets every Sunday evening at 7.30 at the Temple of Honor Hall, Main street.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st. Sunday at 2.30 and 7.30 p. m. Ladies' Aid every Friday afternoon at 1.30.

Washington, D. C.—The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennsylvania avenue, every Sunday, from October till June, at 11.30 a. m. and 7.30 p. m. Lyceum at 10 a. m. [illegible] A. Hall, secretary.

Westboro, Mass.—The Medium's Order of Beneficence meets every Friday evening in Henry Hall. Mediums specially invited. All investigators are welcome.

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Written for The Better Way

TOPICS OF THE TIME.

[illegible]

The spirit of hostility existing between the government of France and the clergy, alluded to in these columns some weeks ago, has been further intensified by another violation of the order issued by the government at the time of the Pantheon incident in Rome, forbidding the French bishops to leave their diocese without permission from the Minister of Justice and Public Worship, which is still in force. It was for a violation of this rule, and for writing what was termed an "insulting" letter to M. Fallieres, the Minister of Justice and Public Worship, in relation to the matter, that the Archbishop of Aix was prosecuted and condemned. The case reopened the agitation for a separation of Church and State, and resulted in an acrimonious debate in the Chamber of Deputies. The Bishop of Carcassonne also refused to obey the government order, and recently went to Rome without having first secured the sanction of the government for his visit. In consequence of this action the Minister of Justice and Public Worship has suppressed the stipend for the period of his absence from his See. The "Figarro" published a letter from the Bishop of Carcassonne, in which he says that he went to Rome in fulfilment of his spiritual duties, as he has done in previous years, when he had not sought permission from the government or incurred the slightest blame. It is not known what action the government will take; but, to be consistent, the authorities will have to prosecute him as they prosecuted the Archbishop of Aix.

* * *

The convicts who have played so important a part in the recent disturbances in the Knoxville (Tenn.) coal mines have been returned to their former places of work. The latest report dated the 3d states that the special train having the prisoners, all well guarded and chained, reached this place this morning at seven o'clock. The convicts were not taken to the station, where a good-sized crowd had assembled, but were transferred in the lower yard. They reached Coal Creek in safety at 9:40 o'clock a. m. They were met at the depot by the proper authorities, both civil and military, and soon landed in the old stockade of the Knoxville Iron Co., which was in readiness to receive them. A few of the men were put to work at once, but all will go in regularly Monday. The troops are fairly well located on a little hill near the stockade, and with the equipment at hand and the display of good judgment on the part of the officers, can forcible resist almost any number of miners. A regular fort is to be made, and all the preparations for a continued stay at the mines arranged.

Eugene Merrell, the recognized leader of the miners, was in Knoxville this morning, and in an interview stated that all the miners are satisfied with the return of the convicts, and while they would rather not have been placed again in competition with that kind of labor, he felt that the miners had gained several points which they had been fighting for. There seems to be a tacit understanding among the more conservative miners that all will be well as long as convicts are not taken to Briceville or Oliver Springs. B. A. Jenkins, president of the Tennessee Coal Mining Co. at Briceville, where the convicts were released, appears indifferent as to the resumption of convict labor for his company, while W. S. Tuttle, one of the leading stockholders in the Knoxville Iron Co., intimates that his company has never become rich off convict labor, and will probably have no more after the present lease expires.

The convicts are as comfortably cared for as possible, but if the cold weather prevails there will be suffering among them. A few indiscreet loafers about the place have made threats of vengeance against the soldiers, but have been given to understand that the law must be obeyed, and the first effort made violating it will be met in a way more forcibly than pleasant.

* * *

There is an excellent story of the Dean of Armagh now going the rounds in the "humorous" columns of the papers. When he was summoned to Whitehall to preach in the Chapel Royal (just before that historic edifice reverted to its original uses as a banquet hall), he was rallied on the subject by the Lord Primate, Dr. Knox. "Mr. Dean," said the primate, "you must be very careful when you get to Whitehall; remember it was there that King Charles I. lost his head." The dean, who is a most eloquent preacher, came and preached and went back to Armagh. On his next meeting with the primate, he capped that venerable prelate little joke. "My Lord," he said, "I had well nigh suffered a worse fate than the king's. The verger in the Chapel Royal, giving me instructions as to when my appearance was to be made, said: 'First I takes the choir up to their places; and then, after they are seated, I return for you, sir, and conducts you to the *haller*.'"

* * *

In a late number of the "Fortnightly Review," in speaking of the "Emancipation of Women," Frederick Harrison, the English essayist and probably the best expounder of the Positivist philosophy, seems to have deviated from his usual fair manner of treating his subject matter. The article has provoked much discussion, and many articles, the best of which is probably the reply of Millicent Garrett Facet, in this month's "Review." She charges Mr. Harrison with general misrepresentation and especially so in his protestation against women sharing in political activity. In her reply, defining the reasons why, she says that she does not advocate the representation of women because there is no difference between men and women, but rather because of the difference between them. We want women's especial experience as women, their special knowledge of the home and home wants, of child life and the conditions conducive to the formation of character to be brought to bear on legislation. By giving women greater freedom, we believe that the truly womanly qualities in them will grow in strength and power, and we hold this belief, not merely as a pious opinion, but as a fact that is proved by a comparison of the various civilizations of various countries. Where women are practically the slaves of men, they have the defects of slaves, they "speak with men's voices," they falter men's vices, and thereby often manage by cajolery to achieve their own little objects; they neglect the true womanly qualities, the protecting motherly instincts, the mercy, fidelity, purity, and love of a truly womanly nature. The emancipation of women has probably gone further in England and America at the present time than in any other country. We are not afraid to compare the womanliness of the women of these countries, as practically shown in the care of children, in endeavors to save and prevent human wreckage, with the womanliness of women, say of Spain, Egypt, or Dahomey. Mr. Harrison appears to her to be mislead by a desire too much to map out the whole of human life with tape-measure and ruler, and to carry the idea of division of labor into fields where it has no true appreciation. To woman he assigns the affections; to man activity. He is tempted sometimes into speaking as if men were only abnormal men who have the strong, clinging affection for their children that most women have. This is not true of human nature as she had observed it. At least she never considered these men as abnormal or "unsexed" in whom family affection was strongly developed. The side where women are strongest, says Mr. Harrison, is affection. The side where men are strongest is activity. Intelligence, he is good enough to add, is common to both, as if activity and affection were not also common to both. A man incapable of affection, a woman incapable of activity, would be monstrosities, fit only for the jail or asylum. How beside the mark all this mapping out of qualities according to fixed rules appears to those who approach the subject from the practical side, and find themselves in contact with the infinite complexities of the actual characters of women and women or boys and girls in the nursery.

PERSONAL VINDICATION.

To the Editor of The Better Way.

In my contribution to your valuable journal of December 19th, wherein I supplemented the remarks by furnishing an article written by Edgar A. Poe in 1845 on the subject under consideration, viz., "Hypnotism an Adjunct of Psychic Science," I did so, giving due credit to the publication from which it was taken as authority for its truthfulness. In an article by Prof. Buchanan in THE BETTER WAY of the 2d inst. he refers to the article and unhesitatingly pronounces it a fraud and dubs it a "fictitious mesmeric narrative," intended to mislead and deceive, thereby reflecting upon my veracious motive. Aye, further he politely gives the readers of THE BETTER WAY to understand that I am a falsifier by parenthetically stating that "Poe was not a mesmeric experimenter," when I had stated in my article that he was. Prof. Buchanan may be right. He may have been an intimate companion of Poe and familiar with all his "comings in and going out," and consequently know to a certainty whereof he affirms. If so, that settles it. I confess, I did not know Poe in his earth life, as he flourished when I was a youth. Neither do I know the much-learned professor personally, and the statements I made in my article concerning both were given upon what I considered good authority, and do still, and until Prof. Buchanan can adduce more positive authority than his simple *ipse dixit* then I submit that my affirmation is as good as his negation. The publication from which I copied the article contains no intimation, editorially dor otherwise, that it was "a pretende mesmeric revelation." Furthermore, the late Prof. O. S. Fowler, who was doubtless intimately acquainted with Mr. Poe, and who also published the article in question, in his prefatory remarks editorially said:

> As chroniclers of magnetic occurrences, we can not well refuse admission to our pages of an article as important as the subject matter of the following "Magnetic Revelation," as it is headed, claims to be. * * We must not be understood as endorsing it, nor yet as repudiating it. We simply lay it before our readers, soliciting that they do by it as we have done, think it over carefully, and form their own conclusions. Of one thing, however, the editor is fully satisfied, namely that a correct knowledge of God lies at the foundation of all correct knowledge of anything and everything. * * Suffice it to say that it was written by Edgar A. Poe, a man favorably known and may be [illegible] as [illegible] from Phre. Jour., vol. 9, p. 99.

Again I submit to the readers of THE BETTER WAY whether I was not justified by authority in making the statements and contributing the article I did, and whether I shall be relegated to that seemingly troublesome class of the great and learned professor, whom he ungentlemanly stigmatizes as "unscientific, dreamy, and imaginative people," whose "unprofitable writings" as a "judicious editor" you ought to "consign to the waste-basket," and admit only as genuine those with "J. R. B." blown in the bottle?

In the Poe article I wrote the compound word "sleep waker," wherever it occurred, but the compositor made it read "sleep-walker"—quite a material difference.

GEO. F. KITTREDGE.

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The following are extracts from a little book, entitled "A First Catechism for Young Children," which is now being extensively used in the instruction of the young in the Church of England, and has found its way into some of the Canadian parishes of that church:

Q. "What did the Savior give the apostles power to do?"

A. "To make bread and wine into his body and blood."

Q. "Did he give this power to anyone else?"

A. "Yes; to the bishops and priests who came afterward."

Q. "How can we be freed from sin after baptism?"

A. "By absolution."

Q. "What is absolution?"

A. "Forgiveness of sins."

Q. "Who can give absolution?"

A. "The priest."

Q. "What is necessary before we receive it?"

A. "Penance."

Q. "How can we ensure penance?"

A. "By confessing our sins."

Q. "What is it to confess our sin?"

A. "To tell them one by one."

In the above teaching are clearly involved the Popish doctrines of transubstantiation and penance. These soul-destroying sacramentarian publications emanate from two notorious Ritualistic societies in England, known as "The Confraternity of the Blessed Sacrament" and "The Society of the Holy Cross."—Christian Register, Canada.

A VISION IN WHITE.

In one paper submitted to the Psychical Research Society there is an account of a remarkable series of dreams which occurred to Mr. J. W. Skelton, a railroad engineer, which were first published in Chicago in 1886. Six times his locomotive had been upset at high speed, and each time he had dreamed of it two nights before, and each time he had seen exactly the place and the side on which the engine turned over. The odd thing in his reminiscences is that on one occasion he dreamed that after he had been thrown off the line a person in white came down from the sky with a span of white horses and a black chariot, who picked him off the engine and drove him up to the sky in a south-easterly direction. In telling the story he says that every point was fulfilled excepting that—and he seems to regard it quite as a grievance—the chariot of his vision never arrived. On one occasion only his dream was not fulfilled, and in that case he believed the accident was averted solely through the extra precaution that he used in consequence of his vision.

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DEGENERATION AND EVOLUTION.

Mr. H. G. Wells, writing for the "Gentleman's Magazine" (London), says: Perhaps no scientific teaching has been exposed to a greater amount of popular misconception than the doctrine of evolution. In the popular conception, life began with the amœba, then came jelly fish, shell fish, and a miscellaneous mass of invertebrates; then real fishes and amphibia, reptiles, birds, mammals, and man, the last and first of creation. This is not the teaching of science. On the contrary, biology, along with advance, teaches retrogression as its essential compliment. Isolated cases of degeneration have long been know. It is only recently that the enormous importance of degeneration as a plastic process in nature has been suspected and its entire parity with evolution recognized. In fact, the path of life so frequently compared to a steady ascent, an indication of an inevitable tendency to higher and better things, is distinctly repudiated by scientific observers. The sounder view is that living species have varied along divergent lines from intermediate forms and by no means necessarily in an upward direction.

The best known and perhaps the most graphic and typical illustration of the downward course is to be found in the division of the Tunicata. The untrained observer would probably class it near the oyster and the mussel, and a superficial study of its anatomy might even strengthen this opinion. As a matter of fact, however these creatures are far more closely related to the vertebrata, a fact exhibited in the details of their development. It is a matter of common knowledge that living creatures in the course of their embryonic development repeat, in a more or less blurred and abbreviated series, their generalized pedigree. For instance the developing chick or rabbit passes through a fish-like stage, and the human fœtus wears an undeniable tail. In the case of these ascidians (the Tunicata), the fertilized egg-cell destined to become a fresh individual follows an entirely different course from that pursued by the mollusks, the dividing and growing ovum exhibits phases resembling in the most remarkable way those of the lowliest among fishes, the lancelot, or amphioxus. The method of division, the formation of the primitive stomach and body cavity, and the origin of the nervous system are identical, and a stage is attained in which the young organism displays—or simulates—vertebrate characteristics. It has a notochord, or primary skeletal axis, it displays gill slits behind its mouth, as do all verebrated animals in their earlier stages, and the origin and position of its nervous axis is essentially vertebrate. In some cases the degradation has been a strategic retrogression—the type "stoops to conquer." This is, perhaps most manifest in the case of the higher vertebrate animals. It is one of the best known embryological facts that a bird or mammal starts in its development as if a fish were in the making, and that later the organs get twisted and patched to fit a life out of water—nowhere organs build specially for this very special condition. There is nothing like this in the case of a fish. There the organs are from the first recognizable sketches of their adult forms, and they develop straightforwardly, but the higher types go a considerable distance toward the fish, and then turn around and complete their development in an entirely opposite direction. This turning is evidently precisely similar in nature though not in effect, to the retrogression of the ascidian after its pisciform or larval stage.

If a zoological investigator could have visited the earth during the upper Silurian period, and with prophetic eye, could have singled out the ancestors of man, he would have found them, not among the dominant placoid fishes of the Silurian sea, but in the *Dipnoi* or mud-fish, swimming in the pluvial waters, or inate and caked over by the torrid mud. He would have found in conjunction with the purely primitive skull, axial skeleton, and fin possessed by these Silurian mud-fish a remarkable adaptation of the swimming bladder to the needs of the waterless season. It would have undergone the minimum amount of alteration to render it a lung, and blood vessels and other points of the anatomy would show correlated changes. Here we have the old story of degeneration over again; the mud-fish had failed in the struggle, they were less active and powerful than their rivals of the sea, and they had taken the second great road to preservation—flight. Just as the ascidian has retired from an open sea, too crowded and full of danger to make life worth the trouble, so, in the older epoch, did the mud-fish. They preferred dirt, discomfort, and survival to a gallant fight and death. Very properly, then, they would be classed in our zoologist's scheme as a degenerate group. But some of them have risen in the world again; they came out of the rivers, gave birth to the amphibia of the coal, which gave place presently to the central group of reptiles, from which sprang divergently birds and mammals, and finally the last of the mud-fish family, man—the heir of all the ages.

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MR. HELLEBERG'S BOOK.

To the Editor of The Better Way.

In the late Mr. C. G. Helleberg's interesting little work, entitled "Remarkable Spirit Manifestations," are given photographic reproductions of independent slate-writing obtained last summer through the mediumship of Dr. Stansbury; among them is one in Chinese. This he had not been able to get translated. Recently I submitted it to an intelligent Chinese laundryman here and obtained the following translation: "I am very glad to see you and be with you to-day, Confucius." The translator knew nothing whatever of the contents or character of the work when requested to read and interpret the message.

I transmitted a copy of the above to the author, and received his kind acknowledgment, written by his own hand, but a few days prior to his decease.

I was surprised to see in the last issue of THE BETTER WAY the announcement of his having passed out, as at the time of his writing he expected soon to be in his usual health again.

Very respectfully,
CHAS. P. COCKS.

Brooklyn, N. Y.

THE SCIENCE OF SLEEP.

According to the best writers on the subject, it has been ascertained that in beginning to sleep the senses do not unitedly fall into a state of slumber, but drop off one after the other. The sight ceases, in consequence of the protection of the eyelids, to receive impressions first, while all the other senses preserve their sensibility entire.

The sense of taste is the next which looses its susceptibility to impressions, and then the sense of smelling. The hearing is next in order, and last of all comes the sense of touch. Furthermore, the senses are thought to sleep with different degrees of profoundness.

The sense of touch sleeps the most lightly and is the most easily awakened. The next easiest is the hearing; the next is the sight, and the taste and smelling awake last. Another remarkable circumstance deserves notice—certain muscles and parts of the body begin to sleep before others.

Sleep commences at the extremities beginning with the feet and legs, and creeping toward the centre of the nervous action. The necessity for keeping the feet warm and perfectly still as a preliminary of sleep is well known.—Phrenological and Psychological Magazine.

New Orleans, La.

The first three Sundays of December Moses Hull spoke in the hall of the Association of Spiritualists, 59 Camp Street, to large audiences.

December 27th Mrs. L. A. Cook again occupied the platform, closing an interesting lecture with tests.

During last month a Ladies' Aid Society was organized and an entertainment given, which was a success, and the treasury benefitted thereby.

Quite a change is noticeable in the tone of the press in this city in reference to the reports of the meeting. A few years ago a city editor was asked to send a reporter to a meeting. "Yes," was the reply, "but he will give you h——." And, sure enough, he did. The "Picayune" has given very full and fair accounts of our meetings.

Saturday, January 2d, a few friends assembled at Brother Benson's rooms to celebrate his sixty-first birthday. Dr. J. W. Allen, A. C. Ladd, John Abbott, and Mrs. L. A. Cook spoke words appropriate to the occasion.

January 3d Brother Ladd occupied the platform, answering questions from the audience, and in which the speaker was closely followed. Mrs. L. A Cook gave character readings from handkerchiefs and spirit tests. After the meeting was dismissed Brother Ladd gave several tests while the Board transacted business.

WM. BACDIZ.

Muncie, Ind.

Our reporter at Muncie writes: "On Tuesday evening of last week the representative Spiritualists surprised Mr. A. D. Herrick and his mother at their home. Mr. Herrick has been confined to his bed for some time, suffering from La Grippe. On Monday he was able to be out, and sixty of his friends decided to mete out justice to him in a substantial way, which was well done. It must have been very gratifying to both Mr. Herrick and his mother, who are highly esteemed by all their acquaintances. As a medium Mr. Herrick is appreciated, while at his seances he has attendants from the various professional ranks. His work has been abundantly satisfactory to the investigators who are giving the phenomena a thorough investigation, and a great deal of thinking is going on. The subject of Spiritualism is being thoroughly discussed in this city. The clergy as an association have decided to fight the spread of Spiritualism. How well they will succeed remains to be seen."

St. Paul, Minn.

The work in this city is progressing nicely. Our society, known as the "Progressive Society of Spiritualists," has about forty active members with the following board of officers just elected to serve for the ensuing year: Walter J. Way, President; George Howell, Vice-president; S. F. Miller, Secretary; Nettie Howell, Treasurer; M. Ryder, J. Bartlett, Trustees.

We also begin the new year with a handsome surplus in our treasury and our Sunday evening meetings are well attended—the program being lectures followed by tests, thus lecturers and test mediums are in demand here. There is also a demand for private mediums of all kinds and such would find a good harvest.

THE BETTER WAY is a welcome guest here and is destined to do much good for the cause.

Yours. WALTER J. WAY.

Testimonial.

B. F. Poole, Clinton, Iowa.

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PUNGENT PARAGRAPHS.

Snap shots are taken at the Czar without the use of a kodack.

⁂

Medicine has been defined to be the science of amusing the sick man with speculations about his disorders until nature either kills or cures him.

⁂

Excited Citizen (to business manager of Eureka Medicine Co.)—See here! What do you mean by printing this testimonial over my name? I never took any of your stuff in my life.

Manager—We are very sorry, sir, but we understood that you were dead. (To clerk) James, see that the signature under sworn testimonial No. 41,141 is changed before we get out the next edition of "Public Indorsement."—Puck.

⁂

Don't try to find out which is the best typewriter. One man tried it, but landed in the insane asylum.

⁂

THE EDITOR WAS SHAMMING.

Old Subscriber—I called to pay you those $6 I owe you.

Editor (loftily)—There was no hurry. You needn't deprive yourself.

Old Subscriber—In that case I'll defer it, as I need the money badly.

Editor (rising)—John, lock the door, and if he makes a break for the window, knock him down with the mallet. Now shell out the $6.—Ex.

⁂

William Hanks, of Los Oros, N. M., has three well defined tongues and refuses to go on the lecture platform. Yet of old the gift of tongues was the sine quo non of success.—New York Herald.

⁂

D. D., says Fudge, stands for Divine Donkey.

⁂

A COLD SCIENTIST.

A hungry man appealed to a scientist for something. "I haven't tasted food for five days," said the hungry man.

The scientist looked at him a moment and then said: "My dear sir, you promise to be a record-breaker. A man that can do without food as long as you have and look as well as you do has a great future before him. Come back five weeks from now, and if you have eaten nothing in the meantime, I will deliver a lecture on you."—Arkansas Traveller.

⁂

No duty is more incumbent on parents than that of discouraging in children a tendency to the cruel treatment of insects and other creatures of higher order, yet helpless for defense, even against childhood. The little one that put a pin through a butterfly, or carried off a young bird from the nest, or inflicted needless pain on a cat or dog, has learned a lesson that may have a far-reaching influence upon its future life.—Sociologic News.

⁂

MAMMON'S TEMPLE.

Harty—Can it be that old Scadds was at his office all day Thanksgiving?

Kirk—Why, yes; he followed out the recommendation to "repair to his place of worship."—Puck.

⁂

WHAT A NAME FOR BABY.

A hundred names were soon propos'd,
But every one the wife oppos'd;
No tongue could e'er run faster:
"Well, Peter, then," the husband cried.
"What! Peter?" the good dame replied;
"No! he denied his master!"

"Through all the list," said he, "I've run,
And know not, then, what's to be done,
To close this sad distress;
Suppose, my dear, he's Joseph call'd?"
"No, never, no!" she loudly bawl'd,
"For he denied his mistress!"

—Freethinker.

⁂

Real Estate Agent (out West)—Good morning, sir! What can I do for you? William, bring the gentleman a cigar. Do you want to buy a lot?

Caller—No; I want to sell one.

Agent—William, never mind the cigar. Kick the gentleman out.—N. Y. Weekly.

⁂

Agitation prevents rebellion, keeps the peace, and secures progress. Every step she gains is gained forever. Muskets are the weapons of animals. Agitation is the atmosphere of the brain.—Wendell Phillips.

⁂

Beauty is skin-deep and that's why it doesn't show much on the rhinoceros.—Washington Star.

⁂

ONLY HER SECOND.

Girl Friend at a Chicago Wedding (kissing the bride ecstatically)—Oh, Fan, you did splendidly at the altar, and this is only your second.

Bride (complacently)—Yes, and I've really had very little practice.—Muncey's Weekly.

⁂

Laws and institutions must go hand in hand with the progress of the human mind.—Jefferson.

⁂

THE BLACKSMITH.

Ting—ting—a—ling!
Hear the anvil sing!
With its merry ring!
From early morn till the end of day
The hammers on the anvil play.
The bellows blow
When the fire is slow;
The smith works on—
Cares naught for woe;
And harder strikes till the iron yields—
In triumph now his hammer wields.
Then ting—a—ling!
With its merry ring!
He loves to hear
The anvil sing!

—St. Julian.

⁂

First Little Boy—Is we at war with anybody?

Second Little Boy—In course not.

"Then wot's the use of gettin' up such a big navy?"

"So we kin sass back."—Good News.

⁂

A RISING DIPLOMATIST.

Teacher (pointing to caricature of himself on blackboard)—Hollerbach, you are the best of my pupils. Say, who drew that horrid face on the board?

Scholar—Please, sir, my sense of honor forbids my acting the part of an informer, unless you assure the perpetrator of immunity from punishment.

Teacher—Ah! for your sake we will let it pass this time.

Scholar—I did it myself!—Daheim.

⁂

JEALOUSY NOT THE MOTIVE.

"Why are you fumbling in my overcoat pocket?" he asked, as he glanced up from his paper.

"I'm looking for a letter," replied his wife.

"Why, my dear, you don't suppose——"

"No, I don't," she interrupted. "I'm not looking for another woman's letter. I'm looking for the one I gave you to mail last week."

A faded and discolored beard is untidy and a misfortune. It may be prevented by using Buckingham's Dye for the Whiskers, a never failing remedy.

MOVEMENTS OF MEDIUMS.

A. C. Ladd visits New Orleans this month.

Mrs. Mary C. Lyman may be addressed at 6 James Street, Boston.

E. J. Bowtell may be addressed at Greenfield, Mass., for engagements.

Miss Nellie Brigham lectures in Washington, D. C., during January.

Dr. George A. Fuller may be addressed at [illegible] Houghton Street, Worcester, Mass.

Mrs. E. Cutler may be addressed at 6 Kyle Avenue, Paterson, N. J., during January.

Geo. H. Brooks may be addressed for lecture engagements at 30 Lawrence Street, Elgin, Ill.

Bishop A. Beals speaks at Kansas City, Mo., during January. May be addressed at [illegible] McGee Street.

Mrs. Effie Moss, materializing medium, has returned to Cleveland, O., and can be addressed at 94 Scoville Avenue.

Pierre L. O. A. Keeler is at present in Buffalo, N. Y., but will visit Cleveland and Cincinnati after January 1st.

Mrs. A. M. Glading is lecturing in Baltimore, Md., during January. May be addressed Box 63, Doylestown, Pa.

P. Lashbrooke may be addressed for engagements for the month of February at [illegible] East Main Street, Columbus, O.

The address of Mrs. Anna M. Ivey, independent slate-writer, will be at Williamsburg, Calhoun Co., Ga., until further notice.

Dr. F. O'Henbert is prepared to answer calls to lecture anywhere on the Pacific Slope at reasonable terms. Address 213 W. Battery Street, Seattle, Wash.

Mrs. Ada Foye is giving tests and spirit communications Sunday morning and evening during December and January at Conservatory Hall, Brooklyn, N. Y.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed for engagements at 171 Pine street, Muskegon, Mich.

Mrs. Nellie S. Baade can be addressed for winter engagements at 576 Fifteenth Street, Detroit, Mich., trance and inspirational speaker. Terms reasonable.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P. O. Box, 533, by parties wishing to engage the services of an inspiritual speaker. Will attend funerals.

Mrs. Ida P. A. Whitlock would like to make engagements for February 14th and 21th, also for March 13th, 20th, 27th, and April 3 and 10, 1892. Address Madison Park Hotel, Sterling Street, Boston, Mass.

Mrs. Maggie Stewart will leave for Memphis, Tenn., on January 6th or 7th, to remain in that city one week, after which she will go to Stuttgart, Ark., to fill a months' engagement for the society at that place.

G. W. Kates and wife will resume active platform labor in February before the First Association of Philadelphia. During March at Pittsburg, Pa. They desire correspondence for spring and summer months. Address 2234 Frankford Avenue, Philadelphia, Pa.

Mr. and Mrs. Lillie are located for the months of January and February at 468 Baymiller Street, Cincinnati, O. Mrs. Lillie will answer calls for week-day evening discourses or to attend funerals. Mr. Lillie will accompany her and furnish music on such occasions. Their Sunday work is with the Union Society of Spiritualists of Cincinnati.

Willard J. Hull speaks for the First Association of Spiritualists in Philadelphia during the Sundays of January. February in Norwich, Conn., March and April in Cincinnati, O. Is open for engagements for May and June, also for campmeeting work during the forth coming summer. Address during January, 936 Franklin Street, Philadelphia, Pa.

Lyman C. Howe speaks in Grand Rapids, Mich., the five Sundays of January, 1892. He will answer calls for week evenings at accessible points. Address 179 North Division Street. He speaks in Indianapolis the Sundays of March; in St. Louis the Sundays of April, and Duluth, Minn., the Sundays of May and June. His time for camp work is engaged from July 30th to August 5th at Haslett Park, Mich.; August 6th to 12th at Mantua Station, Ohio; and August 20th to 26th, Ashley, Ohio.

Obituary.

At Rochester, New York, December 16th, Mrs. Mary Wemple Caulk departed this life, aged forty-five years. Mrs. Caulk was a widow, and for years by her own efforts had maintained herself and an aged and invalid mother. Mrs. Caulk was an active and decided Spiritualist for the last twenty-five years of her earth-life and was a good medium but never a professional medium. Her constant occupation prevented her from giving the time and attention to mediumship. She and her friends would have desired had circumstances been more favorable.

The funeral was held on Sunday, December 20th. The services were conducted by R. D. Jones, in accordance with a request made by the deceased previous to her departure. Numerous friends and relations were present on the occasion and all felt that an earnest, devoted Spiritualist and a good woman had gone to dwell in the summerland.

D.

Louisville, Ky.

Dr. Thos. McAboy, financial secretary of the First Spiritual Church, writes, that the society is now in a prosperous condition and having good attendances all the year round. On the 24th and 31st of this month Rev. Moses Hull will lecture and Dr. Schlessinger will give tests.

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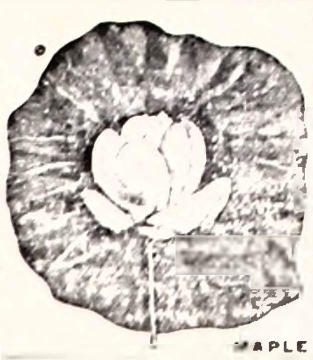
Butler, Mich.

I am happy to say that Spiritualism is not dead or dying in this section of Michigan. I am doing what I can whenever called on to speak or give tests to those who are hungry for spiritual food. I went by request of the Spiritualists of Batavia and gave several lectures with tests after each. I will say the Spiritualists of Batavia do all they possibly can under the circumstances to have meetings. There are but a few of them, but they are true Spiritualists. I will say to anyone who may go among them, that they will do all they can to make it pleasant for visitors in every respect.

Parties wishing my services to lecture and attend funerals any reasonable distance from my home, will address MRS. EMILY D. KING,
Butler, Branch Co., Mich.



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DONALD KENNEDY,
Of Roxbury, Mass., Says:
Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.
VIRGINIA CITY, NEVADA, Sept. 9, 1891.
Donald Kennedy, Dear Sir: I will state my case to you. About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye and about six months ago my right eye became affected with black spots over the sight as did my left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one, and thank God the bright light of heaven is once more making its appearance in my LEFT eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.
Yours truly, HANK WHITE.

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